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THE
FOREIGN MISSIONARY CHRONICLE.

VOL. XV.

APRIL, 1847.

No. 4.

Board of Foreign Missions.

India: Allahabad Mission.

EXTRACTS FROM THE REPORT OF THE ALLAHABAD
MISSION.

For the year ending October 1, 1846.

THE members of the Allahabad Mission, in presenting another annual report of their labours, would render thanks that hitherto the Lord hath helped us. We have had some afflictions, and received many mercies, and even crosses from God's sovereign hand have been blessings in disguise. God has crowned the year with his goodness, and we have filled it with our unfaithfulness. Truly we are unprofitable servants, but He hath not dealt with us after our sins. "Whatsoever evil thou sayest of thyself," remarks Jeremy Taylor, "be content that others should think to be true. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he is a hypocrite that accuses himself before others, with an intent not to be believed." We wish the church to believe what we say, and that this belief may have the proper effect of calling forth more earnest, effectual, fervent prayer in our behalf.

Our labours may be classified as in former years, and our labours are as formerly reported, with the exception of Mr. Wilson's removal to Agra, and Miss Vanderveer's return to America.

The Church.

Under this head the Report notices the removal of the Rev. James Wilson, the former pastor, to Agra, and the election of the Rev. John E. Freeman as pastor, though all the ordained missionaries take a part of the services, which include preaching both in English and Urdu. The election of a native Hindu as a Ruling Elder, and his ordination, are also narrated. The deportment of the church-members and the influence of the Elder are thus spoken of:

The church-members have appeared to walk together in harmony and peace, and as far as our knowledge enables us to speak, we think there has been a more regular attendance at our

different meetings—an advance in religious knowledge, and a desire to grow both in knowledge and grace. We hope the influence of our Ruling Elder has been blessed to all our members; his unobtrusive manner, his meek and quiet deportment, his consistent walk, his spirituality of mind, his watchfulness over the church, and his warmth of feeling, manifest in all religious exercises, will be felt more or less by those who have hearts capable of impression.

The Monthly Concert of prayer for the spread of the Gospel is held in English on Sabbath evening, and in Urdu on Monday evening; English services had been held among European soldiers in the fort, but would be discontinued on the removal of the regiment; a meeting of the native church-members is held on Saturday evening for prayer; and this part of the Report closes with the following remarks and statistics:

We have had no special visitation of the Spirit, yet we have been blessed with several additions to the church, who are witnesses that the Lord is still with us to establish the work of our hands. But we need more of His blessed influences to give an increase of holiness and devotedness to all our members. Our additions have exceeded any previous year. We have admitted eight on profession of faith, and five by certificate. Of these two were from the late Baptist church, Allahabad; two from the Chunar Mission church, and one from the Mirzapore Mission church. Our congregation is the same as reported in former years. One death has occurred in the congregation, the youngest pupil of the girl's orphan school. One of the government soldiers who attended our preaching was removed by death within nine days of his attack. We were called to administer consolation to him as he passed into the valley of the shadow of death. We found him, in this trying hour, calm, peaceful, and desiring to depart to be with Christ, which is far better. He was too feeble to say much, and died about one hour after we had visited him. We left him hoping he might live a day or two, but his departure was as sudden as his attack was violent. His disease was an affection of the liver.

Communicants on examination,	8
Communicants by certificate,	5
Total of communicants on the church record,	32
Adults baptized,	2
Infants baptized,	12
Number of Christian families (exclusive of mission,)	10

New Church Building.

An account is next given of a new church which was nearly finished at the date of the Report. It is a brick building, forty-five feet by seventy-eight, in its dimensions, erected at a cost of about \$3000, which was contributed mainly by Christian friends in India.

Girl's Orphan School.

This school is under the care of Mrs. Freeman, assisted by Mrs. Thomas.

Since last October we have received five, and one, the youngest, has been taken from us by death. We now number twenty-two, greater than any preceding year since the establishment of the school. Two of the girls have been admitted to the communion of the church, and all the six in communion have conducted themselves with becoming propriety, so as to encourage us to hope that they are the children of God. In Bible-class studies on the Sabbath, the class has united with Mr. Freeman's class, which consists of the native Christian assistants, Christian boys in the bindery, male church-members, (orphan boys excepted,) and the Bazar school teachers. The second class of girls are instructed by Mrs. Freeman, and the third class by Mrs. Thomas, the matron. Mrs. Freeman also holds a meeting on Sabbath with the wives of our native Christians, for the purpose of Biblical study, and practical conversation. This is a great desideratum in our work, in order that our orphan girls when married may still keep up the habit of reading and study. Such a meeting will encourage them to continue on their way, and we hope it will prove spiritually profitable to all.

Mission High School.

This school, after having been conducted as in former years, had been lately absorbed in the College made over to the Mission by the Government, of which Messrs. Owen and Wray have now the charge.

City and Village Preaching.

Mr. Freeman has continued preaching in the Blind and the Leper's Asylum on Tuesday evenings, accompanied by Simeon. The audience consists of about thirty-five men and ten women. They give attention to what is said; some have acquired considerable, though superficial, knowledge of the leading truths of Christianity, are always ready to converse on these

truths, and willingly yield the assent of the lips while the heart remains indifferent. The regularity with which they attend the service, the attention they give while present, and their apparent regret when rain or sickness prevents the regular service, render the work pleasant, and give encouragement to prosecute it with diligence. Mr. Freeman has also continued his visits to Balwar-Ghat on Thursday mornings, to which reference was formerly made. This is a bathing place of some celebrity, and is daily visited by large numbers, some of whom now and then stop to listen for a few moments. The public road, leading from Allahabad to the South, crosses the Jumna at this place. Many travellers to and from the interior also stop to listen, some of whom at times give gratifying attention. The seed thus sown may be carried far away and take root in a distant part of the land.

Mr. Warren has preached at the Chouk chapel on Saturday evenings for about half of the year; and about four months of the year he visited the villages outside of the city five mornings in the week. He would have done much more in both those lines of engagement, had not circumstances beyond his control interfered. He has kept Hanuk (native assistant) at work as much as possible, taken occasional verbal reports from him, and has reason to believe that he has been pretty faithful. Hanuk has been mostly engaged in the villages; has done comparatively little in the city.

Mr. Owen has continued his Tuesday evening preaching at the Chouk chapel, and since the departure of Mr. Wilson has preached in the Kydganj chapel on Saturday evenings. In the absence of the pastor during three months of last old season, he had charge of the Jumna church, since which time he has been conducting a service in Kydganj chapel on Sabbath evenings. The congregations in these city chapels vary as to size and hearers. They occupy prominent positions in the city, the former standing on the great leading Road, and in the heart of the town, the latter on one of the principal thoroughfares to the bathing place at the junction of the Ganges and Jumna. Thus they meet the attention not only of those who permanently reside here, but also of many pilgrims who are coming in at all seasons of the year, and of other travellers. The attendance on Sabbath mornings has been large and gratifying, particularly so of late, but alas! the hearts of the hearers remain unmoved.

Mr. Owen has also visited other sections of the city during the year, as opportunity allowed, taking with him Simeon, or one of the young men connected with the first class of the school. Of the districts visited *Shahganj*, *Mirganj*, *Bahadurganj*, and *Amoleganj* may be mentioned as affording advantageous preaching stations.

Female Bazar School.

The number of scholars on the roll is sixty, and the average attendance during the last year has been larger than in former years.

The children have read through the Gospels, Psalms, and Isaiah in Hindi; they can rehearse several chapters from memory, also repeat between thirty and forty hymns, in Urdu and Hindi, and considering their opportunity for acquiring music, they can follow in singing several tunes, with rather more regard to harmony, than might be expected from them. Several of the girls have very much improved in their personal appearance: they have been induced to adopt more cleanly habits, since they have been connected with the school; although, in this respect, there is still great room for improvement.

A few are beginning to write neatly in the Hindi character, while a good number are learning to form the letters on the slate. All are visibly improving in their conduct during school hours. The majority of the children are young, and consequently in the lowest stages of education.

The older girls are taught to sew and assist in making their own clothes. The expense of this school was \$297, of which about \$200 was received from friends in India.

Boys' Bazar Schools.

Seven schools have been in operation, situated in different parts of the city, containing an average daily attendance of two hundred boys. The number of names on the roll books of the schools would amount to nearly three hundred.

The improvement of the more advanced classes has been encouraging. Many of them can read with ease portions of the Old and New Testament, in Urdu, Hindi, and Persian, also the Pilgrim's Progress and Indian Pilgrim in Persian character and Urdu Roman; the Azimghur Reader and spelling book in Hindi, Nagari character (the latter is made up of passages from the Bible), the catechism for youth in Hindi, with several other works published under the direction of the Mission. Thirza Goltsh in Hindi, translated from the German, giving the account of the conversion of a little Jewish girl, has been lately introduced into the schools.

Many of the younger scholars are taught to write the character used by the native merchants.

In no instance during the year, has a single boy refused to read any of the books furnished for their use by the Mission. They have committed the catechism with apparent pleasure, and not as a task.

Some opposition has been manifested to these schools which went so far in one instance as to lead to the establishment of a rival school by the Brahmins. In another case, a Mohammedan assaulted a boy returning

from the Mission school, for which he was fined by the magistrate. These schools are under the supervision of the Rev. Mr. Wray, assisted by a native Christian. They afford indirect opportunities of doing good, as is shown by the following paragraphs:

Three of these schools are now taught in the verandahs of our city mission chapels, and four are conducted in hired houses in good locations. Most of the scholars and all the Lalas, or teachers, attend public worship at the several mission chapels on the Lord's day, and some of them attend the week-day services in the bazar chapels. The Lalas attend a Sabbath Bible class taught by Mr. Freeman. The superintendent, assisted by a native Christian, visits daily one or more of the schools, and notes the number present, progress, &c., hears the first and second classes read the Scriptures, &c., and repeat their catechism. This daily supervision has secured a more regular attendance of the scholars, and a stricter observance of their duties on the part of the teachers. These schools afford preaching places for our missionaries in their excursions through the city, and always supply an interesting congregation. Frequently the natives stop and listen to the boys reading the Scriptures, sometimes a goodly number will collect, and hear with apparent pleasure the Gospel message. Our prayer and hope is, that the Lord will make these schools instrumental in spreading the knowledge of his salvation among the youth of this dark and idolatrous people. Our principal hope is from the youth, educated in the principles of the Christian religion.

Itinerating.

After noticing the preaching of the missionaries, alternately to some European soldiers in the Fort in compliance with their request; the Report next treats of the important department of missionary duty, which consists in travelling from place to place to make known the unsearchable riches of the Gospel. The Rev. Messrs. Freeman and Wray made an extensive tour in the early part of the year, accompanied by Simoon, a native catechist. Mr. Freeman's Journal, now in course of publication in the Chronicle, gives an account of this journey. Mr. Warren also spent some time in this kind of service, visiting places in the vicinity of Allahabad.

The Press.

The tabular statement of works printed, we omit for the present. It shows twenty-two works published, or 99,250 copies, making 6,318,400 pages. The number of consecutive pages is 1,852. The following notices are given of most of these works:

URDU—NATIVE CHARACTER.

1. Blunt's Lectures on Elisha. Translated by the Rev. W. Glen, Master of the High School at Gorruckpore. As the original is a

pretty well known valuable evangelical work, it is not necessary to speak further of it. The translation is good idiomatical Urdu, and is considerably abridged from the original. 2,000 copies were printed; 500 were paid for by some gentlemen of the civil service, who also procured the translation to be made; 1,500 were printed for miscellaneous distribution.

2. *The Rise, Progress, and Decline of Mohammedanism*, by the Rev. J. Wilson, reprint, 5,000 copies. A sufficient description of this work was given at the time of reporting the first edition.

URDU—ROMAN CHARACTER.

1. *Child's Book on the Soul*; our second edition, 2,000 copies.

2. *Sermons, Doctrinal and Practical*. This is the volume we have spoken of before, and obtained leave from the Committee to undertake it. The subjects of the Sermons are various, and those points of belief on which evangelical Christians are not agreed are carefully avoided. Most of the sermons are particularly intended for native Christians; but some few of them bear on those subjects, respecting which they most frequently come in contact with their heathen neighbours.

The number of original sermons in the volume is thirty-eight; the number of translations ten; the number of authors, eighteen. One contributed six sermons; two, five each; one, two original, and ten translations; one, three; four, two each; and nine, one each. Of the authors, six are members of our own different Missions; two, of the London Missionary Society; four, of the Church Missionary Society, (Lutherans); two, of a Society in Berlin, (Gosner's); and four, native Christians. The labourers of our Society, including the natives, furnished, original seventeen, translations ten; those of the London Missionary Society, four; those of the Church Missionary Society, fourteen; and those of the Berlin Society, three;—total, forty-eight.

The sermons are of various lengths, and well adapted to be useful as specimens for our native labourers; to be read by pious persons to their servants, and to be used by catechists in the Bazar chapels when we are unavoidably absent, besides being used in schools.

The principal subject of regret, in connexion with this volume, is, that we printed only 1,000 copies. We could not afford to print it in the native character, and the Roman character cause has seemed to retrograde within a few years past; for these reasons we made the edition so small; but we now find that the volume will be so extensively used that a larger edition would have been better.

3. *A translation of the Shorter Catechism*

was made, and fifty copies printed, to be sent out for criticisms and remarks.

HINDI—NAGARI CHARACTER.

1. *Thirza Goltsh*, translated from the German by Mr. Th. Schorsch. This little book gives a very interesting account of the conversion of a Jewish girl, and, through her instrumentality, of her father. It is evangelical; likely to be useful to the native Christians, especially to those who are only nominal Christians, and will no doubt be also very interesting to the Hindus. It will perhaps lead them to see that there is a vitality about Christianity, which no other system, of which they have any knowledge, possesses. There were two thousand copies printed.

We are sorry to have to say, that Mr. Schorsch did not live to see the printing of his little work completed. Had he been spared, he gave great promise of usefulness in the Mission field.

2. By reference to the Tabular Statement of works published, it will be seen that we have reprinted the Word of God concerning Idolatry; Nicodemus, or the Inquirer; Exposure of Hinduism; Epitome of Christianity; Substance of the Scriptures; Brief Sketch of Hinduism; and a Religious Address,—in large numbers. This has been done with especial reference to the coming fair at Allahabad, which is expected to be very large. Every twelfth year many of the different sects of the Hindu Faqirs have their head-quarters here; and the Mela is attended by a much larger concourse of people than on common occasions. We have thought it necessary that our magazine should be well stored for the coming campaign.

The first five of these works have been described on former occasions; the last two are reprints from Calcutta Tract Society tracts; the first is fully described by its title; the second, *A Religious Address*, is intended for reading to a crowd, whenever one can be gathered, and it is consequently made short. It contains, first, an exhortation to seek, to know, and obey God; second, on account of what sin is; third, a setting forth of Christ as the only Saviour from sin.

3. We have also printed new editions of the Hindi Primer (with some additions,) and the Hindi Catechism. These books are supplied to our schools, and to our other Missions on application, gratis: and occasionally sold to other Missions.

HINDI—KAITHI CHARACTER.

1. The Gospel of Matthew has been printed in this character: five thousand for the Calcutta Bible Society, three thousand five hundred for the American Bible Society.

2. Five thousand copies of the Gospel of

Luke have been printed for the Calcutta Bible Society.

3. Five thousand copies of Psalms and Proverbs also have been printed for the same.

We hope there will be a great demand for these portions of the Book of Life at the coming Mela.

As a good stock of tracts were printed in this character last year, none have been added this year.

ENGLISH.

An edition of a Proof Catechism has been printed for schools, principally for sale. The immediate occasion of undertaking it was the opportunity afforded of introducing the Assembly's Catechism into the Agra Protestant Academy.

IN THE PRESS.

1. "Din i Hoqq k' Tahqiq," or, as the authors translate the title, "An investigation of the True Religion," and which we, in a former Report, translated, "An Inquiry concerning the True Religion,"—second edition, is in the press, and nearly finished. It has been thoroughly revised since the printing of the first edition, by its authors, the Rev. Messrs. Smith and Leupolt of Benares.

2. Flavel's Fountain of Life, abridged and translated by the Rev. J. Warren, has been begun in Urdu, Roman character; intended for schools, native Christian families, lay services at chapels, &c.

3. The New Testament, Hindi, Kaithi character, is in the press, and nearly half completed.

Our field opens before us. Preparations are already made for commencing a second edition of the Indian Pilgrim, in the native character. An excellent work on Scripture Characters has been offered to us. Other works, which will be highly useful to the native Christian community, are in the course of preparation. And as soon as we can get through the New Testament, now in hand, we shall have need to republish our stock of Hindi tracts.

Depository.

A new, larger, and better building has been erected as a depository of the books.

Religious services connected with the Printing Establishment.

It will be remembered that no chapel was connected with this branch of the Mission, but religious services were conducted in a room of the printing office. This room was occupied by the standing press and its apparatus, and was thus very inconvenient. It had so entirely a secular appearance that neither did our feelings approve of it, nor did the natives seem to think that we showed proper respect to the solemn

public worship of God. We felt the necessity of a place *set apart* for worship, in order that our increasing congregation at the press might not only be accommodated, but that we might also avail ourselves of the powerful influence of the associations connected with such a place. Accordingly, we sought for a place to build the chapel. At different times negotiations were commenced for two lots of land in the large town near Mr. Warren's, called the Kuttra. They failed, and we went on as usual. But during the past year a law-suit concerning a house on the corner of one of these lots having been decided, and the house removed, the property all fell into the hands of one family, from whom the Mission purchased it for seventy-five rupees. A kind friend, having a little money unemployed, lent it to us to build the chapel, and Mr. Warren commenced it at once. The building was completed and dedicated a short time since. It contains a room of twenty-six by twenty-four feet, with a verandah across the front ten feet deep, within the pillars, for the accommodation of a day school, and for people to stand in who may wish to witness our worship, or to hear what is said, and may be bashful about coming in. The front of the building is in the plain Doric style, and is an ornament to the Bazar.

The money kindly lent us for this chapel we have respectfully asked the Executive Committee to repay; but if they should feel obliged to decline, we shall renew the loan till such time as the contributions of friends in India for general purposes will repay it. But as these contributions are already, to a considerable extent, anticipated for building the church at the Mission House; an appropriation for this chapel will save us from some embarrassment.

The religious services connected with this part of the Mission, on Sabbath, have been principally conducted by Mr. Warren, with the exception that he has usually exchanged with Mr. Freeman once a month, and has a few times permitted his assistant Babu John Hari (Anglice *Henry*) to preach under his supervision. During the greater part of the year Wednesday evening prayer meeting has been conducted by Hari, occasionally assisted by Mr. Warren, but since the chapel has been finished, regular preaching has been introduced into this meeting, generally by Mr. Warren, occasionally by Hari.

This person was born of native Christian parents, was several years in connexion with the missionaries of the London Missionary Society, and has now been with us over a year. He is learning Hebrew and Theology, and making good progress, considering that by far the greater part of his time is necessarily employed in proof reading, and other work connected with the printing office, and in translation, and preparation for occasional preaching. He has been

ordained a Ruling Elder in our Mission Church. He seems to be a man of warm and consistent piety, which exerts an excellent influence on the other native Christians. We hope that he will, while thus filling an important place here, also become fitted for a more important sphere of labour.

Donations Acknowledged.

Four pages of the Report are occupied with the acknowledgement of donations from English and native friends. To the Orphan Asylum rupees 742 were given; to the Mission Church, rupees 3,732; besides about 400 rupees to the Female Bazar School, from funds previously collected for its use—making altogether rupees 4,874, or nearly \$2,500. The particulars will appear in the Treasurer's acknowledgments.

Conclusion.

In conclusion, it will be seen that we had reason for opening our Report with the language of humiliation, and that we ought to conclude by calling ourselves unprofitable servants. In the worth and power of Christ our Saviour we confide, and are persuaded that though we be all unrighteousness, Satan may accuse us in vain while Christ is for us. The Church is His, and under His safe guidance all will be well. A little one shall become a thousand, and a small one a strong nation, Jehovah shall hasten it in his time.

JOURNAL OF THE REV. JOHN E. FREEMAN.

Continued from page 73.

November 1, 1845, at Chambipur. Had several discussions during the day with pilgrims to and from different melas. Some, when they beheld us, exclaimed, "They are ministers, they are good men. They travel about to instruct the people." These had met with missionaries before, and it is gratifying to find so good an impression left upon many of the people. Many acknowledged that they vainly strive and toil to secure that which something within prompts them to seek often in the way of their fathers—disappointed, doubting, yet they are not prepared to follow Jesus. Fear is the lion in the way. Deliver them from fear and they will flock to hear the Gospel.

2d. Sabbath. Brother Wray conducted our English worship this morning. I preached in Urdu at 2 p. m. to our servants. As we were by the wayside a goodly number stopped to see our quietly seated and neatly dressed assembly. Several listened to the end: Subject—"Not every one that saith Lord, Lord, shall enter the kingdom of heaven." One takes the name of God to seek alms; another to show that he is

better than his neighbour;—a third to show who is his God, and thus all such take his name in vain, and will not reach the heavenly place. Then he set forth the way, the objects and the feelings, with which Christians take the name of the Lord their God.

3d. Pura. Brother J. Wilson joined us this morning from Cawnpore. Brought several letters from Christian friends. Gave us an account of his interviews with our deeply afflicted friends, the Wilsons: [the Rev. H. R. Wilson and family, on their way home, whom Messrs. Freeman and Wray were prevented by some mistake from meeting at C.] It was well we did not see them, as sister Wilson had not strength to bear the meeting and separation of so many. There is but little hope of her being able to reach Calcutta, much less America. The Lord be merciful unto his servants, and give them grace to suffer, as well as to do his will. Preached in the bazar at evening.

4. Araul. Did not go out to-day as I suffer from the labours of Saturday and Sabbath. My throat is quite inflamed. To preach on the roadside, or in a dusty bazar, is very trying, and requires the system to be in health and strength.

5. Makranagar. We all visited Kanouge, the ancient capital of India. Laboured in the bazar, where the people listened with much interest. Gave away a few books; looked into several celebrated places of the city, and at a late hour returned to our tents.

6. Ghursaharganj. The road this morning was filled with pilgrims coming from the Mathura mela and going to the Bithur mela. Thus they go an endless round in visiting sacred places, and finally arrive at the city of Destruction. O the infatuated, and in a multitude of cases the wilful, blindness of this people—a people laden with iniquity.

7. Kamalganj. Paid a visit to the town this morning, when we found the people most willing to hear the Gospel. Many were anxious to have schools, and their children taught to read our books. The light of Futtehghur has evidently shed its rays upon this place, and made them well acquainted with our work. We were greeted with a cordial welcome to F. by our dear brother McAuley, who sent out a man with letters to us.

In the Bazaar at evening. It was market day, and a large number had come in from the villages around, to "buy and get gain." The noise and dust was such, that we retired from the centre, and took our position in a large open verandah of a cotton and ghee merchant. There we proclaimed the Gospel to a large number of attentive hearers, till the shades of evening began to gather round, when, observing the bales of cotton and jars of ghee scattered around, and apparently many purchasers, it came to mind that perhaps we were doing an injury to the mer-

chant, by preventing his sales and retarding his work. We asked him if this was the case, to which he replied very pleasantly, by no means, and that we were welcome to sit and preach as long as we desired, and that our stay would increase his happiness. He was an intelligent, liberal minded Hindu—saw and felt that the Shasters were full of falsehood and impurity—did not obey them, and yet had not light or courage sufficient to break away from their galling shackles. Seldom are we permitted to enjoy so delightful a day in bazar preaching.

One dark spot, however, rests upon this place, otherwise so bright. Mr. Wray and myself were walking about to see what materials were offered for sale, when we suddenly found ourselves at the door of a large distillery, and two blazing fires were steaming off the fluid of death. We advanced, and saw the owner dealing out this poison in the verandah. Upon inquiry, we found that he pays \$2.50 daily to government for his license to ruin his countrymen. His verandah was filled with pictures of the Hindu gods, observing which, we remarked that he professed to be, and he declared himself to be, a very zealous worshipper of god, to which he readily assented, when we asked if the work of distilling liquor was what God—the true God—required at his hands. Instantly one united buz from the people declared that it was not the work of God, but of Satan. The merchant was exceedingly annoyed at the answer of the people. We added our testimony by setting forth the evils of intemperance, and the end of the drunkard. The merchant blushed, sat very uneasy, and felt the power of truth. The voice of the people was on the side of truth, but probably not *one* will be able to abandon his cups, and turn his feet in the way of life. The liquor sells for six farthings per quart, which a man will frequently buy and drink on the spot, instances of which were seen in the yard. On a previous occasion, we met *drunken* Mussalmans in the distillery. Besotted people! when will your feet be turned from the valley of the shadow of death into the path of life? O, when will it once be?

8. Entered Futtehghur about sun-rise, and were heartily welcomed by our dear friends, the Scotts, McAuleys, and Rankins. Were grieved to find some of them so feeble, and so much reduced in strength. But we fondly hope the opening season will, with the blessing of our God, restore them to their usual health.

18. This morning, marched from F., where we have been since the 8th. On the 9th we spent the Sabbath with our friends. Mr. Wray preached in English and I in Urdu at the orphan premises, and Mr. Wilson in Urdu at the chapel at Furrukhabad. On the 12th the city school was examined, when Mr. Wilson presided. Over 100 boys are in the school, most of

whom are sprightly and promising; all was life, and joy beamed from every countenance. All the members, male and female, of our missions, who were able, were present, and a good number of very respectable natives from the city, two or three of whom were of the nobility of the city. The boys were examined in the English, Urdu, Hindu; and Persian languages, on the various studies which they pursue, and gave very great satisfaction to us all. Time did not allow for a full examination, but from what we saw and heard, we were convinced that our fellow-laborers had been blessed of God with success in their labours. At the close, the prizes were distributed, and a very excellent address given, in Urdu, by Mr. Wilson. The field in the city is large, and gives promise of a rich harvest. On the 14th our deeply afflicted friends, Mr. Jamieson and children, Mrs. Craig and children, arrived. It is a great trial to meet under such circumstances. The little comfort we can give to those doubly afflicted,—first, by the loss of bosom companions, second, by being under the necessity of leaving the work of their hearts' desire,—and the fact that soon, very soon, some of us may be called to the same trial, to walk through the same fiery furnace: these thoughts will weigh deeply upon any Christian heart. But even here we may bear each other's burdens, and thus fulfil the law of Christ. On the 15th we met in the new chapel of Futtehghur for the purpose of organizing the long-contemplated Synod of North India. Mr. James Wilson preached the sermon, after which he was chosen moderator, and Mr. Scott clerk of Synod. We had two sittings for business, and a part of the evening sitting was spent in devotional exercises.

Sabbath, 16th. We met in the chapel of Futtehghur to unite in the celebration of the sacrament of the Lord's Supper. The Rev. Gopinath Nundy opened the services by administering the ordinance of baptism to two native children of the Christian village, the fathers presenting the children, in Urdu. Mr. Jamieson preached a most admirable sermon, in English, on the way in which, as missionaries, we ought to attend to our work, if we wish to be successful and happy in it. Mr. Gopinath Nundy followed with an address in Urdu, as preparatory to the distribution of the elements. At the table, I offered a few remarks on the solemn circumstances that had called us together—the need one had of being often at the cross in times of affliction and bereavement, and, in view of the present, urged the greater diligence in our Master's work—fuller sympathy with each other, and a constant readiness to go at the call of Him who sent us to this work. I then distributed the elements, and we parted, never to forget this hour. We sat at tables, and these were placed across the front of the pulpit, and down the centre of the

church. We were a band of weepers. Out of nine families present, no less than seven had been bereaved of beloved partners or loved children, within the short space of three years. Who could repress the solemn inquiry, what will the next three years record? O, Lord! thy will, not ours, be done. Thus, this was a season of heart mingling with heart in glowing sympathy and fervent prayer, and I trust was richly blessed in refreshing and strengthening our Christian graces.

The Synod met again on Monday, finished its business, and adjourned to meet next year, if necessary, of which two Presbyteries are to decide. Our meeting was one of unanimity and brotherly love. For the blessings enjoyed we would praise the Lord.

I found a great improvement in the exterior and interior of our mission since 1842, when I was here. There had been great additions in plans of labour. These plans were more perfect, and all are full of promise. But O, how few are here left to labour; only two families where there should be at least six, and they in health. But all need strength from on high. The native city has greatly improved. There is a striking object at the entrance of the city now erecting—an idol temple of great external attractions, and at a cost of 15,000 Rs. or more. It surpasses any in this region. The builder was recently a distiller and vender of liquor, on the opposite side of the road. He paid to government \$15,000 yearly revenue, but government saw that he was rapidly amassing wealth, and they took this mine of gold under their own care, and it is now managed by their own officers. But I suppose the temple will bring the man in more money than the distillery did. The idol temple may be considered as a child of the distillery. The temple has been erected from the profits of ruin. Both are well mated, but they are deeply affecting sights. May the day soon come when both shall be erased from every thing but the page of history. Two facts are painful to notice—the increase of idol temples, and the increase of grog-shops.

To be continued.

EXTRACT FROM A LETTER OF MRS. FREEMAN:
SEPTEMBER 15, 1846.

Orphan girls' school at Allahabad.

The first class, consisting of nine girls, read the Bible well, in Hindi, Hindustani and English. They also read the "Indian Pilgrim," in Hindustani, besides some small books, and tracts on different subjects, such as the Lord's Supper, the New Birth, &c. They continue to learn one verse every day from the Bible, upon which questions are asked. In this way they

have much Bible truth stored in their memory. They have learned the whole of the Assembly's Catechism in English, as well as the shorter Catechism in English and Hindustani. The most of these girls can answer questions very intelligently on religious truths. They have also a knowledge of the tables and simple rules of arithmetic. They are also taught writing and have some general knowledge of geography.

The second class, consisting of seven girls, read the Testament in Hindustani, in the Roman character, and are beginning to read a little in Hindi. They have also committed to memory the whole of the Shorter Catechism, in Urdu, and repeat a verse every day from the Hindustani Bible. They have commenced learning the tables, and writing on slates.

The third class, consisting of five, are just beginning to read. They repeat a few pages of the Shorter Catechism, and a few verses of hymns, which have been taught them by the older girls.

All of the girls who are old enough, are taught plain sewing and knitting, both useful and fancy. But their chief attention is directed to those employments which are most likely to prove useful to them in future life. They make, and mend, and take care of their own clothes, keep their room in order, and take turns in cooking and grinding their food. They are neat and cleanly in their persons and dress, and their general conduct is such as to encourage us to hope that our labours, and the funds of the Church, will not be lost. Four of the girls are engaged to be married during the present season,—three of them to young men from the "Boys' Orphan School," and one of them to a young man employed under Mr. Warren in the press.

Six of the orphan girls are now members of the church, two of them having joined during the last year. Two more are candidates for admission, but have been advised to wait. The older girls have long been in the habit of meeting together for prayer by themselves, weekly, and oftener than this for the purpose of religious converse with each other. We trust that the example of the older may be blessed to the younger girls, and that not one of them may be wanting in the kingdom of God. We hope that the Church at home will be encouraged to pray that their instructions may be blessed to them.

Truly yours,

M. A. FREEMAN.

LETTER FROM THE REV. JOSEPH WARREN:
NOVEMBER 12, 1846.

An account of five days' labours at a fair on the Ganges.

Having this year attended the Mela at Shi-

wrajpur, I thought your readers might be interested in what I saw and did there. This place is on the right bank of the Ganges, about twenty-four miles, by the road, below Cawnpore.

I left home intending to go to the fair at Bithur, above Cawnpore; but, as these fairs are both held the same day, and fell early this year, I could not get away from home in season to reach Bithur before the morning of the bathing day; and having been told that at Shiwrājpur there was always a great number of people collected, and that very little missionary labour had been expended there, compared with the other places, I determined to stop there.

On the 30th of October we reached Aunz, a village on the main road, two stages from Cawnpore. On making inquiries about the situation of Shiwrājpur, we were told that it was two miles from there. After breakfast, Hanuk, my assistant, went with me to the village near us, to preach. After having preached and distributed a few books, we went on horseback, by what the natives called a road, to Shiwrājpur. The object of this visit was to look out the road, learn the topography of the place, and see if there was any place in or near the town where we could live during the Fair. We found the road miserable—almost impassable. We took a look at all the town and its neighbourhood, and returned to the tent by another road, higher up, and practicable for carriages. Having learned so much, on the 31st we removed the tent to this last road, and made our arrangements for a stay of four or five days. In the evening we rode to another town, and preached.

On Sunday, the 1st November, we went to Shiwrājpur, and took our stand by the river side, on the steps of a Hindu Faqir's residence. We soon had a large crowd, to whom we both preached as long as we had strength, and afterwards distributed books, and held conversations. The greater part of the afternoon was consumed in this visit. On Monday we went twice, and spent most of the day amongst the people. The greater part of our labour this day was performed at the entrance of the town, amongst people who had just come in for the Mela.

On Tuesday we went down about 9 o'clock, and staid till nearly 3. We preached in four different places, and distributed several books. This day's labour was the hardest, as it was the bathing day, and the heat and dust were overpowering.

On Wednesday we remained at the tent, and took our stand by the roadside, for the purpose of intercepting the returning worshippers, and talking to them and giving them books. We succeeded to our fullest wish in getting them to stop and listen; but we found very few readers. This day concluded our labours at the Mela, of which I have purposely given a connected ac-

count, preferring not to interrupt this part of the narrative with descriptions or anecdotes.

The people heard well,—at least they listened with outward respect and attention; and when they asked questions, they did so with an inquiring, rather than a controversial tone. We had a particularly pleasant time when we preached on the steps of the Faqir's house: many seemed to manifest great interest, especially some men from the Oude side of the river. Once, when we preached in the middle of the town, we had an immense congregation—as many as could stand in the open space around us—a little sea of faces turned up toward us, the more anxious looking because none of them could hear all we said, and most of them very little. The reason they could hear no better was, that we were in a thoroughfare, and every pony, or loaded ox or cart that came along was pushed right through our congregation, with such yellings as are seldom heard. And beside this, a dyer had his shop along side of the place, and kept up such a racket lest some one should intrude upon him, or the dust should injure his colours, that we could do nothing with him. I am pretty sure his alarm was all feigned, in order to afford ostensible ground for interrupting us; but he was so civil in his language that we could not resent his noise, and so perfectly frantic that he would hear no reason. We soon had to go to another place. Although the attention was, thus far, satisfactory, and we had not one disagreeable opponent during the whole time,—and though a few expressed much more interest than others,—yet we did not meet with any one case of decided interest. What the Spirit may do in the case of some who appeared cold and dull before us, who can tell? We labour in hope.

We found that the great mass of the people who were present could not read—I should say, not one in ten could at all—and more than half who could read, could only read *their own accounts*, kept in a rude character, partaking of the same general forms, but in many points differing so much that very few can read any one's writing save his own, and that not always. We did not give away *many* books—I mean, not many, compared with what are given on some such occasions. I never do.

I found here a Munshi, agent for an indigo planter, whom the people pointed out as a Christian. While my assistant was preaching, I went outside of the crowd to speak to him. After we had made our salutations, his first sentence showed me he could be no *true* Christian, at any rate. He said, "Sir, I am much pleased that you have done me the honour to come out of that crowd to speak to me, who am a man that could not properly go amongst them: you know there are two kinds of men, sir; the *gentle* and the common." I said, I hear you are a Christian, [Masihi]. He answered, No; I am

a *Khudai* [a believer in God.] I immediately began to express my sorrow that he was not what I had heard, because no one could be a follower of the Father, and deny the Son; but he soon stopped me by proposing to come to my tent, and talk there. He afterwards came, and amused me very much with a scheme for the conversion of India. He wished to be ordained and sent out by the Bishop, with fine tents, horses and servants; with Pundits and Maulavis to assist him; with orders to all the English to pay him great respect, and to all the people to come and hear him when he called;—and then he would exhort them to leave their idolatry, and to forsake Mohammed, and follow the one God, and serve him with rational worship;—but if they *must* have belief on some one beside God, he would recommend to them to select Jesus. He asked me if I would not recommend him to the Bishop, and get his scheme carried out. I taught him that his design was defective in four points: that it was as unchristian as Mohammedanism in doctrine; totally dissimilar to Christianity in spirit and its mode of propagating itself; wholly inadequate to preserve the world from idolatry, as all experience has proved; and that it was selfish—he was proposing to make himself bigger than the Bishop. He was a good deal crest-fallen, and concluded the interview by begging from me a note of introduction to a gentleman of my acquaintance. This man is a Brahman of the highest caste, and in full standing with his people; and yet they call him a Christian, because he inveighs against idolatry, and uses a grotesque mixture of the English and Hindu dress together. When I asked him of what caste he was, he said—I am one of the chiefs of this tribe of thieves and robbers called Hindus; in other words, I am a Kanauj Brahman.

At this Mela were more Brahman beggars than I ever saw together before. "Give a trifle to a poor Brahman," was often addressed to me; and I was many times very gravely assured, that God holds Brahmans in such favour that the most meritorious thing I could do would be to give alms to them. One of them attended me through a long preaching, and then followed me out of the city, praising all I had said, and telling how good it was; and then ended with this request, enforcing it by the same argument. Next day I saw him, and asked him if he still thought much of what he had heard; and he answered me, You did not give me anything to eat—how can I afford to think of your sayings? I found another sitting beside the road, outside of the town, with his face all marked red and yellow, and asked him what he was doing there? "I am waiting to catch passers by, and get them to bathe under my directions, and give me some coppers; and now you are come; so now give me something: I will teach you how to bathe so

that all your sin will fall off directly." More than once I had to resort to threats to induce these able-bodied men to leave off pestering me: my conscience would not let me give to them that which is the right of the blind and lame, who must be supported by charity in this country.

When I was speaking of the manner in which the people heard me, I should have mentioned a remark of my assistant. We were speaking of the almost universal habit of the people, of assenting to every thing we say, when he remarked, in substance,—It is very provoking: say what you will to them, they say, true, true; how good!—and when you grow serious and any way animated, they will lay back their heads, half shut their eyes, and, looking more pious than Noah, Job and Daniel, and uttering sounds and words of the most deeply penitential kind, would make you think that the truth had really taken hold of them; and yet there is nothing in it, quite nothing—all done to please you; and they think no harm in doing it—it is *with them a species of politeness*.

Hypocrisy, lying and levity are the great sins of this people; and the worst of it is, they think their hypocrisy to be deep wisdom; lying, a justifiable weapon; and levity, not worth mentioning.

China: Ningpo Mission.

RELIGIONS OF CHINA. No. 11.

Addressed to Children.

My last letter having brought you into the temple of Confucius, something must now be said of that great man himself. Few men, if we except Abraham and Moses and the Apostle Paul, have exerted such an influence on mankind as Confucius. He has been looked up to and revered as a teacher by millions of men for more than two thousand years, and at this present time there are more people in China, than the whole population of Europe and the United States of America together, who regard him as the wisest and best man the world ever saw. Some foreigners have thought him only a common sort of a man, and even the good Dr. Morrison speaks of him as a "rather uninteresting character," while others have said that there was nothing great or remarkable about him, and that it is only because the Chinese are such fools, that they think so highly of him. But these opinions do not account for his great influence. No ordinary man could so command the respect of great masses of men for hundreds and thousands of years. Besides, few uninspired men, who never saw the Bible, have taught so much truth and so little error; and the more one studies his works, the more reason there is to wonder where he could have

have learned so much that is excellent. Neither Socrates nor Plato nor Seneca taught more correctly many of the duties of men, than did Confucius, although they doubtless got some of their ideas from the Bible, so that their instructions are fuller than his on some important points. Were it possible to obey all his precepts, this world might be a very happy place. I do not mean that he taught the truth perfectly, or that a man by obeying his precepts can be saved, for no uninspired man can teach us how to be saved, and Confucius made some fearful mistakes in his system; but this must be said of all other heathen philosophers, while there are few of them of whose doctrines and life so much that is good can be said.

Sketch of the Life of Confucius.

Confucius was born in a part of China now called Shantung, not far from Peking, in the nineteenth year of King Ling of the Chow dynasty. This was about 550 years before Christ, and a few years before the return of the Jews from Babylon. The prophet Daniel was then in Babylon, and had his visions of the four great beasts near about the year when Confucius was born. The Chinese tell many wonderful stories about him. They say that shortly before his birth, the *Kelin*, a remarkable animal that appeared only when some most happy event was about to occur, brought a letter to his mother, in which it was foretold that he should, "like a sovereign, rule the hearts of men, though he should never ascend a throne." In the night, when he was born, they say that two dragons (the national emblem of China) were seen flying around the house; five superhuman visitors appeared and spoke of his greatness, and his mother heard celestial beings singing a song which said that "Heaven sends this holy son to bring peace and joy to men." Most probably some of these stories were invented after the Chinese had heard of the birth of Christ, that they might have something as wonderful to say of Confucius as Christians say of their Saviour.

When Confucius was a little boy, he was very grave and thoughtful, and not given to sports like other children. As he grew up, he was appointed to some offices, in which he was diligent and faithful. All this time he was devoted to study, and soon became so famous that many scholars resorted to him for instruction, and the governors of states often asked his advice on difficult occasions. He was several times appointed to responsible and important offices, and in his administration of government he was strict and impartial, not fearing the rich nor neglecting the poor. The consequence was that his native state, (then called Loo, but now forming a part of the province of Shantung,) became very prosperous and renowned, and he had great hopes that his principles would

prevail over the whole empire. But there were many bad men in those days, and they so thwarted him that he was obliged to retire to private life, where he employed himself in writing a history of China, which he called "The Spring and Autumn Annals," in revising the "Collections of Poetry," and some other literary labors, and in travelling about and instructing his disciples. He had as many as three thousand disciples in different places, some of whom followed him as constantly as the Apostles followed our Saviour. They looked up to him as to a divine person, wrote down carefully his remarks and discourses, and noted even his postures and personal appearance. These notes of his disciples form about one half of the "Four Books," which the Chinese regard as their most valuable work, and look on it with as much reverence as Christians do on the Bible.

It would be too long to tell you much of what is in these discourses, and perhaps you would not be very much interested in them; but I may tell you a little. All the teachings of Confucius had respect to this life. Some people have said that he doubted whether there was a God; but this is not so: he was too wise a man to be an Atheist. What he did say was this: *King kwei shin urh yuen che*—"Reverence the spirits and the gods, but keep them at a distance." This is very different from the precepts of the Bible, "Acquaint thyself with Him and be at peace, thereby good shall come unto thee." The disciples of Confucius remarked that he seldom spoke of spirits or of the gods, and when once some person asked him about death, he replied, "Since we don't even know life, how can we know death?" thus meaning to teach him not to trouble himself about the state of the soul in the next world. I do not recollect that the word soul occurs once in all his discourses.

Confucius was not an idolater. He disapproved so much of images in every form, that he once said that the man who first made images was, for a punishment, condemned to die childless. Idols are never seen in the temples of Confucius. He was very strict in enjoining the appropriate sacrifices to heaven, earth, the gods of the land and of the grain, and to ancestors, all of which worship is performed without images, and of which something will be said in a subsequent letter. He taught that there is a providence which superintends every thing, and when he was disappointed in obtaining his wishes, by the influence of bad men, he would say "It is Heaven's will." But though he was strict in his worship, and acknowledged a superintending providence, it was all with reference to earthly affairs. He never spoke of the state of the soul after death, nor urged men to be careful of their conduct lest they should be punished, or that they might be happy hereafter. He never spoke of heaven, or

hell, or of the pardon of sin, and his disciples all maintain that he did not think man's nature was sinful. I think they are mistaken in saying this, for he often spoke of man's nature and of himself in such a way as implied that he thought it was sinful; but he seems to have been afraid to say so plainly, lest men should make it an excuse to give themselves up to wickedness, and his disciples, in consequence of his silence, have represented him as teaching what I think he was too wise a man to have believed.

With such serious and *fundamental* defects as these just mentioned, you will be ready to ask, "What could there be that was good in his doctrines?" There was a great deal. He taught that men should be very careful of their thoughts when alone, and in secret, otherwise they could not become good and virtuous men. He taught that a man should love to do good because it is good, and not simply or chiefly to make money or get honour and renown by it. He was especially strict in requiring children to obey and love their parents. This is "the first and great great commandment" in the Confucian code of morals, and it is probably as good as any other ever issued by those who do not know that "man's chief end is to glorify God and enjoy him for ever." He makes filial piety the beginning and foundation of all the actions that a good man can perform; and next to this he inculcates reverence or respect to one's superiors, whether in age or office. Then comes friendship and confidence to one's equals, and kindness to one's inferiors, with justice to all, and to sum up the whole together, he says, "What you would not have others do to you, do not unto them." You will see that this approaches to our Saviour's golden rule, but it does not equal it, for Christ says, "Do to others what you would have others do to you," while Confucius is contented with "not doing to others what he would not have done to himself." These topics, together with remarks on government and the way to render the people happy, occupy the greater part of the discourses of Confucius, and there are many things said by him that are worth being studied by those who praise up the ethics of the Greeks and Romans, as superior to all other human teaching. In some things Confucius was equal to the best heathen philosophers that ever lived, and in some superior to any of them.

The times in which Confucius lived were bad times. The old Chow dynasty, which had reigned over China for eight hundred years, was breaking up, and numerous small states were rising out of its ruins, and striving for the supremacy, and his doctrines made but little progress in such troublous times, except among his own disciples. Among these was one named *Yeu Hwuy*, to whom the old teacher was particularly attached. He was much younger than his

master, but he had such a powerful mind, and was so ready to receive instruction and to put in practice what he heard, that Confucius hoped he would take his place when himself should be dead, and thus propagate his doctrines through the country. But *Yeu Hwuy* became sick and died, three years before his preceptor. This affected Confucius so much that he cried out, "Alas! Heaven slays me, Heaven slays me!" and he wept so bitterly over him, that his other disciples thought he grieved too much. Confucius heard them say this, and replied, "No; it would be too much for any other, but not for *Yeu Hwuy*." In consequence of the esteem of Confucius for *Yeu Hwuy*, he is reckoned the chief of all his disciples, and his tablet stands nearest to that of Confucius on the left (the post of honor) in the temple. Confucius is called *Che Shing*, "the most holy sage," and *Yeu Hwuy* is called *Fuh Shing*, "the restoring holy sage," because if he had lived he would have restored again all the virtues and excellencies that would have been lost by the death of Confucius.

After the death of this disciple, Confucius felt himself growing old and near his end. He felt unhappy at the thought that his country was so unsettled and disturbed, and that his principles had produced so little impression, and he went about the house mournfully exclaiming:

"The mountain is crumbling,
The strong beam is yielding,
The sage is withering like a plant."

And in a few days afterwards he died, at the age of seventy-three, which was about 477 years before Christ. When dying he showed no more attention to the things of eternity than while alive. Once before, when he was sick, one of his disciples requested him to pray. Confucius asked him, "Is there such a thing as prayer?" His disciple replied, "Oh, yes. You remember that in a certain book it is said, 'Pray to the superior and inferior gods of heaven and earth.'" "Ah," replied Confucius, "what is there taught is that repentance for sin and reformation of life is the most acceptable prayer. Such prayer I have long offered." And thus this poor old man, who was "wise in his generation," but who lived only for this world, went out of it,—he knew not where. If there had been no other world but this, Confucius might have been esteemed as wise a man as ever lived, and as good a man as Washington;—but there is another world, of which he knew nothing, for the gospel had not "brought life and immortality to light" to him.

The veneration of the Chinese for Confucius is unbounded, and they speak of him in such terms as cannot with propriety be given to any mere man. When they hear us speaking of Jesus Christ, they at once tell us that they also have a holy man equal to our Saviour; and a

teacher whom I once employed, after reading over very carefully the history of our Lord, said to me, "I think that in all the world there have been but two supremely holy men. One was Confucius, and the other was Jesus Christ." It cut me to the heart to hear the Saviour, "who is God over all blessed for ever," thus compared to a mere man; but my teacher thought he was showing him the highest reverence by comparing him to Confucius! Even the Chinese Emperor, before whom the highest ministers of state are obliged to fall down on the ground, will go into the temple of Confucius and kneel three times, and knock his head on the ground nine times, to do him honour.

There is a Chinese biographical dictionary, in some twenty thin volumes, of which nearly a whole volume is full of pictures and anecdotes of Confucius. In this book it is said that the bodily appearance of Confucius differed from that of common men in forty-nine particulars, among which are these: that his "eyes were deep as a river"—his "mouth was large like the sea"—his "ears came down to his shoulders"—his "hands reached below his knees"—he had "a voice like thunder"—he stood with as much majesty as the *Funghwang* bird, and sat with as much dignity as the dragon. He was nine cubits and a half high, and ten spans around his waist. All these and a great many more particulars were the inventions of after ages, for the books written near his own times do not give such descriptions of him.

There is a piece of poetry in his praise, commonly known among the people, of which the following is a literal translation:—

Confucius! Confucius! how great was Confucius!
Before Confucius, there was utterly none equal to Confucius.
After Confucius, there will never be one equal to Confucius.
Confucius! Confucius! how great was Confucius!

Every Heen (a district something larger than the counties in a state) has a temple to Confucius, where divine honors are paid him, and his descendants, who still remain in Shantung, have hereditary titles of nobility. W. M. L.

For the Missionary Chronicle.

"BE NOT CONFORMED TO THIS WORLD."

This admonition touches every Christian. The different ways of being conformed to the world are almost as numerous as there are Christians. In reference to one particular subject, that of missions, there is a most lamentable conformity to this world in the great body of the Church. The world care not for the salvation of the Heathen; how many Christians differ from them? In disposing of property, the

world look no higher than the world; how much higher do the majority of Christians look? In providing for children, the world look no higher than this life; how many Christians do better? How many dedicate them to God from their birth, and, in view of that dedication, constantly train them to be unreservedly devoted to Christ and looking to Heaven? In the (so called) small matter of a child's amusements, the parent's conformity to this world is too often apparent. Few think of dedicating them, from their birth, to the ministry of Jesus; still fewer of training them to preach Christ among the Heathen. "O, this," says the parent's heart, "is not an advantageous situation; it gives no honour, no wealth,—the rank is not sufficiently elevated for my son or daughter." Or, "it would not be kind to my dear child to devote him, or her, to such trials." Ah, friend, is it not kind to devote your child to endure the reproach of Christ? This wisdom cometh not from above: it is of the earth, earthly. In refusing to dedicate your child to endure the reproach of the cross, (and if you give him to Christ you make no reservation—he is to be a missionary, if so called,) you expose him to far greater loss than that from which you shrink—the loss of the soul. Go to the tender-hearted Saviour, and learn kindness. He will tell you that the reproach of Christ is greater riches than all the treasures of earth, and hence, that this is the best legacy you can leave your children. You esteem wealth, rank, fame;—the things which are highly esteemed among men, are abominations in the sight of God. What good will they do you or your children, when the elements shall melt with fervent heat, and the earth, and all therein, shall be burned up? when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God.

If you are conformed to the world, it is but an act of kindness to you to point out your sin and danger. Can you be said to know Christ, when in works, you have denied him? Can men of the world, who have had their portion in this life, expect a portion with Jesus? Poor Dives who, in his lifetime, received his good things, found, when too late, that there was a great, an impassable gulf fixed between him and the once afflicted, but now comforted, Lazarus. Dare you say, it is an unreasonable demand that you should unreservedly dedicate your wealth, station, name, children, all, to Him who loved you and gave himself for you? What hardness! thus to set your mouth against the Heavens, and trample on the blood of Jesus Christ. You profess to have devoted yourself to the Saviour, with all your possessions. Who hath tempted thy heart to lie against the Holy Ghost, and to keep back part of the price? Thou hast

not lied unto men, but unto God. That large farm, or those thousands at interest or in the bank, whose are they? "The earth is Jehovah's, and the fulness thereof." "The silver is mine, and the gold is mine," saith Jehovah. "O, this is all true," you say; "and we knew as much before, but —" Ah, friend, this *but* is one against which thousands have made shipwreck. It stands in the way of the Church's reformation, and the world's conversion. It is this that causes so much pain to the hearts of the dear brethren of the Executive Committee, that keeps their treasury empty, and the number of their missionaries so small. Why is our beloved corresponding secretary so often obliged to write, in sorrow, about the low state of the funds, and that few or no brethren are coming out? Christians are conformed to this world. The Church is awfully mixed up with dust and dross. The time for purification must come; the precious must be separated from the vile. The Church's missionaries, too, must have a share of that purifying process. Each corner, each deep recess of our hearts must be thoroughly searched—every idol drawn out and dashed from us—the offending hand cut off, and the offending eye plucked out and cast away. What is all that we value, compared with one drop of that blood that was shed to redeem you? Christian parent, have you a son or a daughter that you would not most cheerfully devote to Christ's service in foreign lands? If worldly considerations deter you from making such a dedication, if love to the Saviour does not weigh down the whole of them, then drop the name of Christian until you really believe that Christ is altogether lovely, and until, like Christ, you love lost men

so much as to be willing to make yourself of no reputation, endure the cross, and despise the shame. Perhaps you wish for your children a more honourable calling than that of missionaries. Certainly, you are very aspiring; you wish them to have a more honourable calling than apostles, and the glorious band of their successors in all ages; you wish them to be engaged in more reputable work than that of saving Heathen from everlasting death; you consider it beneath them to be associated with angels, who are also missionaries, sent forth to minister to them who shall be heirs of salvation; you think it not sufficiently honourable, not properly genteel, to imitate Him who came forth from the Father, being the brightness of His glory, and the express image of His person, that He might lay down His life for those who were chosen in Him before the foundation of the world. Surely you are conformed to this world. I beseech you, by the mercies of God, be transformed, by the renewing of your mind. J. O.

ALLAHABAD, Sept. 24, 1846.

SELF-DENIAL REQUIRED.

Matthew xvi. 24-26. Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me, For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Miscellaneous.

PRESBYTERIAN MISSION TO NEW CALEDONIA.

Report of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, July, 1846. With an Appendix.

Summary of Information relative to the proposed Mission to New Caledonia. Compiled from the Correspondence of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, and other sources.

The Universal Diffusion of the Everlasting Gospel: A Sermon, by John Geddie, Minister of the Presbyterian Church of Nova Scotia. Pictou, 1846.

The Gospel is like leaven. Its influence is ever diffusive. In no heart can its power be really felt without awakening a desire for its extension. In no church does the Spirit of God manifest his presence, without exciting its members to engage in the missionary work.

Hardly any body of evangelical Christians is now with-

out its representatives among the heathen. True, Rome has her missionaries too, numerous and zealous; but they are sent forth because it is now plainly seen that the Roman religion must die if it cannot be revived. It is rather the struggles of a dying than of a living church that we witness in her missions. And as to the other bodies of nominal Christians, who do not hold the faith as it is in Jesus, where do we find Unitarian, of Universalist, or Campbellite-Baptist, missionaries in heathen lands?

We are glad to see a sister Presbyterian Church in Nova Scotia fairly embarked in this good enterprise. The pamphlets, whose titles we have given above, and her missionaries whom we have lately had the pleasure of seeing on their way to the Pacific Islands, may be regarded as the first fruits of a missionary zeal which shall result in a blessed harvest.

New Caledonia is the field of labour chosen for the mission of this church. Concerning this island we find much information condensed in the second of these pamphlets. We quote a—

Description of New Caledonia.

New Caledonia is an extensive island in the Pacific Ocean, lying between the parallels of 20° and 23° south latitude, and between 163° and 168° east longitude. It extends from north-east to south-east, more than 300 miles, but is of inconsiderable breadth, being nowhere more than 60 miles wide. The discovery of it is due to Capt. Cook, by whom it was visited in his voyage towards the South Pole, in the year 1774. On all sides it is enclosed by a belt of coral reefs, which extend in some places more than 50 miles from the shore, but more generally occur at a distance of from 4 to 10 miles from the coast. Hitherto only two openings have been found in these reefs, by which the island can be approached by vessels. There are only two harbours in which large vessels can anchor with security; on the north-eastern shores, Port Balade; and on the south-western Port St. Vincent. A chain of mountains traverses the island in all its length, from the summits of which the sea is visible on both sides. In many instances these rise to the height of several thousand feet above the level of the sea. In some parts they are covered with coarse grass and plants, and here and there a few trees and shrubs; and in others they are bare and stony. Between the base of the mountains and the shore there is a border of table land, varying in width from a short distance to several miles. This, to the inhabitants, is the most valuable portion of the soil, and from this their chief subsistence is derived. In Cook's time, the natives appear to have cultivated the soil with some industry, though without the necessary implements of agriculture. Swamps abound in the low land that lies between the mountains and the sea-shore, the effluvia from which, under the rays of a tropical sun, must be prejudicial to the health; nevertheless, these spots are prized by the people, as being favourable for the culture of various kinds of food. The climate is, in general, regular, though warm. It is more temperate than that of the West or East Indies, or those parts of America that are situated in the same latitude. To the natives it is genial, though the constant but not excessive heat, will have a debilitating influence on foreigners. The thermometer seldom rises above 90°, and rarely falls below 60°. Like other tropical regions, it has its rainy season; the only variation of the tropical year. It occurs when the sun is vertical, and usually continues from December to March. At this season heavy rains prevail for days, and

even weeks, without intermission: The climate is more insalubrious at this than at any other portion of the year. The chief productions of the island are the bread fruit tree, the banana, the sugar cane, arum, cocoa, yams, &c. These, however, do not grow so luxuriantly here as in some of the adjacent groups, as the soil is less fertile. The main subsistence of the inhabitants appears to be yams and fish; and, like the Ottomacs of South America, they eat steatite, a soft, friable, greenish earth.

The people, who belong to the race of Oceanic Negroes, are thus described by the missionary who first visited the island in 1840:—"The people are much like those of New Hebrides and the Isle of Pines, of a very deep copper colour. Their countenances are good. Some had their breasts besmeared with black, and a few their faces. Hair frizzled, and in many cases tied in a bunch behind, turned upright in front. The men, like those of the Isle of Pines and the New Hebrides, have very little clothing; but they brought off some female dresses for sale, from which it appeared that the women have more covering. They have combs cut out of bamboo, in shape very much like the large broad dress combs of English ladies. They have also a loose mat, woven of long grass, to throw over the shoulders when cold." Of their general character, nothing very definite can be known. Cook and Foster describe them as "gentle, simple, kind, and honest." D'Entrecasteaux represents them as "cruel, perfidious, and thievish." The Rev. Mr. Heath, whose opinion is entitled to much respect, says:—"Every day has strengthened the impression that the people of New Caledonia are a harmless people." Their language is different from that of Polynesia, and is described as "harsh and croaking." Like the languages of most barbarous people, the acquisition of it will be easy. The Rev. Mr. Ellis writes:—"In less than a year, a missionary, with ordinary abilities and application, will be able to converse on common subjects, and to preach to them in less than two years." The huts in which the natives live are small, and curious in their construction, being circular, like a bee-hive; and are formed of small spars and reeds, covered with thatch, made of coarse long grass. In most of them fires are burned, but they are very smoky and hot, having no chimney or vent for the smoke but the door. The people, however, submit to this inconvenience, as it prevents the musquitos from molesting them, and these are very numerous. The dead among these islanders are deposited in the ground. Some of Cook's company saw a grave resembling one of the Roman tumuli, in which, they were informed, lay the remains of a chief slain in battle: round his grave spears, darts, and paddles were stuck upright in the ground.

The attention of Christians was first directed to this interesting field of labour by the Rev. John Williams, the lamented author of *Missionary Enterprises in the South Seas*. And some native teachers were left on that island by the London Missionary Society, whose influence has, in some measure, prepared the way for more efficient workmen. That Society cordially encouraged this mission, and its establishment is now more necessary than ever, on account of some Romanist priests having made an attack on these islanders.

Objections Answered—Exhortation to Christian zeal.

The Board are not strangers to the fact, that some esteemed brethren have their fears that our foreign operations may have a paralyzing influence on exertions for home. The history of every Church, however, which has embarked in the cause of missions, furnishes evidence that such fears are entirely groundless. The greater the exertions that are made on behalf of the heathen abroad, the better will it be for home. This may not appear to be the case in theory, but it is proved to be the case in fact. When the benevolent feelings of Christians are aroused in favour of the perishing heathen, their sympathies become awakened to the claims of home. Quench their ardour for the conversion of the world, and then appeal to them for home, and their principles would be so lifeless as to give but a cold response. And it will be almost uniformly found, "that the best friends of Home Missions, are the individuals who are most interested in foreign operations." Never, perhaps, in the history of our Church, did the wants of our own country engage so much attention, as since she has begun to direct her energies to heathen lands. Many who never thought much of home before, begin to think of it now. If, then, our Foreign Mission movements have been the means of awakening attention to the destitution of our own land, surely good has been the result already. But great though our wants be at home, that is no substantial reason why nothing should be done for those who perish for lack of knowledge. In the history of the Church from the beginning, has the principle been either recognized or acted on, that one country must be completely evangelized, before we attempt the evangelization of another? Had the apostles made the conversion of the Jews the condition of their attempting the conversion of the Gentiles, we should still have been immersed in heathen darkness. It ought ever to be remembered, that the Gospel is not the monopoly of any favoured portion of the human race. It is a boon designed by God for men of every clime, of every colour, and of every tongue. It is awful criminality, therefore, on the part of those who have been privileged with the means of grace, to retain to themselves

a blessing manifestly intended for "every creature."

Permit the Board once more to invite you to lend your influence to diffuse the sweet savour of Jesus' name, to the dark places of the earth. They would urge you in the name of God, who is waiting to be gracious—in the name of Jesus, who longs to see of the travail of his soul gathered in from all lands—in the name of the Holy Spirit, who delights in the application of purchased redemption to the soul—in the name of the angels on high, who have their harps already tuned to celebrate in anthems of praise the return of sinners to God—in the name of the Church, which groans under the evil of spiritual deadness as a judicial retribution for the indifference of her members to the souls of men—in the name of perishing sinners, who are stretching forth their hands in agonizing despair for the bread of life—even also, in the names of the lost in hell, who send up their imploring groans to give the message of salvation to the living. Oh! if you saw a vessel, driven by the fury of the storm, upon your shores, every moment in danger of being dashed to pieces by the rolling billows, and heard the piteous cries of the mariners for help, what would you think of the man who could behold the scene with indifference? But hark! there is a cry. It comes from the icy regions of the north; from the sunny plains of India; from the burning wastes of Africa, and from the far distant isles of the sea. It is the cry of a shipwrecked world. The storm of divine wrath has begun to gather around the people, and the gulf of despair is ready to overwhelm them. The person who refuses to lend a helping hand to rescue the perishing souls of men from perdition, evinces that he is a stranger to that blessed temper in relation to others, which it is the grand aim and design of the Gospel to form in all them that believe. And let it be borne in mind, that those who have it in their power to do good, and yet refuse to lend their aid, will, in some measure, have to answer for the blood of souls. How will men who treat the advancement of the Redeemer's cause with silent coldness or open violence, be able to face Pagans, and Mahometans, and Jews, at a judgment day. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it; and He that keepeth the soul, doth not He know; and shall not He render to every man according to his works."

THE JEWS.

BAPTISM OF AN ISRAELITE IN HOLLAND.

N. B. was taken much notice of by the well-

known Mr., or rather Rabbi, Hersh Lehren, so well known in the Jewish world by the title of "The Prince of the Captivity," who is one of the wealthiest merchants and brokers on the exchange in Holland. He is proverbially known as one of the most pious Jews in the world,—a Pharisee of all Pharisees,—who, according to his adopted system of piety, is dressed on Saturdays and feast days in an Oriental costume, and speaks then nothing but Hebrew. He lives in a princely style, and it appears as though he was the most benevolent person to those Jews whom he thinks to be obedient to the oral law. He keeps open table every day for at least thirty poor Jews, and, considering the magnificence of the furniture of his house, this becomes more surprising, as his guests are chiefly the most poor, toil-worn travellers imaginable.

Thus much and more will a Pharisee do to obtain eternal life, rather than come and smite on his breast and say, "God be merciful to me a sinner!"

N. B. was one of the favourites of this rich man; but, notwithstanding all the pious warnings, mixed with threatenings of the severity of his displeasure, if any one of those who eat at the table of "the Prince of the Captivity," should dare to go to the chief of the *משומדים* (i. e., those persons worthy of being exterminated, i. e., *Christian Jews*), namely to this seducer Pauli. Notwithstanding all this, N. B. felt the temptation to transgress "the Prince of the Captivity's" mandate so irresistible, that he came to me once, twice, yea, a third and a fourth time; he objected, he fought and struggled against the truth so long, till he could not draw out of the wound of his conscience, the sharp arrow the truth of God had directed upon him. He laid prostrate at the footstool of the Lord of lords and King of kings,—the Almighty Jesus. He yielded; and how can it be otherwise when the irresistible grace of God—when the drawings of our heavenly Father are felt in the heart? He began to attend my instruction most regularly for above five months, and left the richly spread table of "the Prince of the Captivity." He took up his abode with a poor cobbler, but one who was exceedingly rich in Christ; for he has declared himself a vile sinner in the sight of God. (He has since died.) N. B. left not only every prospect, for his future prospects among the Jews were not bad, as he is a person of good attainments and of an acute sense; but for the sake of the truth, and the desire of glorifying Christ his Saviour, he, although thirty-five years of age, apprenticed himself to a cigar maker, and lived with the poor cobbler upon half-a-crown a-week, and that for four months together. He longed for the day of admission into Christ's Church, and last Sunday I administered to him the Sacrament

of Baptism. Many Jews were present, and behaved, as usual, with the greatest decorum.

Rev. C. H. Pauli; Jewish Intel. Nov. 1846.

BAPTISM OF A YOUNG JEWESS.

The young Jewess whom I baptized on the first day of this year, and of whom, with your permission, I would like to give you some further particulars, has been, as I fully trust, taught the truth of the Gospel by the Lord himself, and has indeed been added to the number of such as shall be saved.....She was born in Rabbi, a small town in the kingdom of Hanover, and is now twenty-one years old. Her father is long since dead, whilst her mother is married to another man, who seems to have treated her kindly. When a child, she was sent to the Christian school of her native place; for the few Jewish families that lived there were not able to maintain a teacher of their own. There she has read a good deal of the Scriptures, committed little hymns and verses to memory, and learned the ten commandments and the apostolic creed by heart. Often has she envied the little Christian girls, that could attend in their best dresses, along with their parents, on every Christian Sabbath, the church of the place; and sometimes thought within herself, that she could enjoy the same privileges if she were but a Christian girl. But I do confess it strikes me often how grateful all, and especially Christian females, should be to their Lord and Master, when they compare their own state with that of Jewesses, and think how highly Christ has exalted them. For wherever Judaism still reigns, Jewish females are wholly neglected in their education, and are not allowed to enter a synagogue, till they are married. Of this truth I was forcibly reminded when reading, yesterday evening with some Jews and proselytes, 1 Cor. vii. 3, 4. For some of the strict Jews present could scarcely believe and understand the rights allowed there to the female sex—they could scarcely believe that, before God, there is neither male nor female, having been accustomed to thank God daily that he has not created them women; whilst the poor female thanks God, or submits mournfully to that God who has created her according to his own pleasure. :

But to proceed, her parents being strict Jews, she did not venture to say much of what she saw and heard in the school, and still less would she tell them of the secret desire of her heart. When somewhat grown up, and sent to a Jewish family in another town as a servant girl, she often thought of what she had learned when a little child; and even when she came here, and was introduced to me by a Christian lady, a countrywoman of hers, she at once said that she would like to be a Christian, because then she

would be allowed to pray to God in a language she could understand, and not any more be shut out from his temple. She has been instructed, almost daily, for the last four months; and, as with most people, the principal difficulty with her, is to acknowledge herself as a guilty and wretched sinner before God, since, on the whole, she had lived as an honest girl, and had tried to serve her masters faithfully, as her documents sufficiently did manifest. But the more she read the Scriptures, and compared her own life even with that of men like Abraham and Moses, the more she saw that she certainly could not save herself, if even they were not justified by their own deeds, but by faith, till she was quite overcome, when she compared herself with the humble and meek Saviour. The more she heard and read of his divine and holy life, the more humble did she become; and the more she decreased, the more the Lord increased within her, till at last she found peace and joy in believing. . . .

I consented to baptize her on New Year's day; and I am thankful to say that we had a great many Jews and proselytes present, the former being as serious and attentive as we could desire. The Rev. Mr. Heintz, a friend of mine, preached on that occasion on 2 Cor. v. 17, strikingly and forcibly explaining the necessity and nature of regeneration, whilst I myself made a few remarks on these words: "I, even I, am he that comforteth;" (Isa. ii. 12), trying to impress upon the mind of the young Christian, that in all the difficulties, and troubles, and heart-burnings she may have still to suffer from her Jewish mother and friends, and from so-called Christians, she should ever seek direction and consolation from that Lord who had helped her hitherto. Dear Sir, this poor Jewess has great need of the prayers of the friends of Israel in Scotland, for she is to gain her livelihood, as formerly, as a servant girl, and great temptations are awaiting her; for infidelity and hatred of the truth as it is in Jesus, are so dreadfully and rapidly spreading here, that I scarcely know how to find a Christian master for her; and the Christians here—the Lord keep us all from falling!

Permit me to add a few words about the state of some of the proselyte families I have visited lately, as I have found it necessary to spend, at least, two afternoons every week with the visitation of families, thinking it highly desirable not only to see them when they come to me, but to look after them also in their houses and homes. In general, almost all I have visited of late have embraced Christianity in order to marry, or to be married, to Christians, since with us Jews are not allowed to marry Christians. Generally the Gentile Christian party have nothing of Christ but the name; and what good can come out of such marriages? Nay, it also happens

often enough, that the Jewish Christian party is tolerably well instructed, and, perhaps, even awakened, and that all is soon forgotten, and the means of grace soon neglected, because the Gentile Christian party is hostile to the truth. One woman I have seen several times, and she is wretched indeed. She has been baptized, without being much instructed, and without even being able to read—just as ignorant as a Christian as she was when a Jewess. She certainly does not even know who Abraham was! When baptized, her mother cursed her, and her brothers would not even see her; and when meeting with her on the street, they would never look at her. Since then her husband is dead; and whilst all her Jewish friends are well off, she lives in very wretched circumstances; and she actually cursed the day when she became a Christian: and if she could, would perhaps turn a Jewess, in order to be reconciled to her friends. Is this not sad indeed? In another family it stands thus: The man has been baptized about ten years, and having lost his employment when becoming a Christian in order to marry, he tried to give lessons in music, which he understands a little. He plays the piano in more respectable houses, whilst people are amusing themselves with dancing, and drinking, and playing cards. No Sabbath is kept; on the Sabbath-day he gains most; no place of worship is attended, and for years he has neglected all the means of grace. Is this not awful indeed? I am often at a loss how to deal with these people, and deeply feel, more than ever, "Lord, who is sufficient for such things?"

Rev. C. Schwartz; Free Church of Scotland Record,
Feb. 1847.

THE TALMUD, OR ORAL LAW OF THE JEWS.

If we ask a common Jew why he puts on the tephilin at daily morning prayer, he will answer without hesitation, "This custom is strictly observed by all Jews, as a sacred and religious ceremony, and was expressly enjoined on me as such by my parents when I was thirteen years old; and I obey without asking any farther question."

But let us put this question more pointedly to a Jew versed in the Talmud, and ask also to be informed by him the reason why the four parashuth of the tephilin bound round the head, are written upon four pieces of parchment, and placed in just as many divisions; whilst the four parashuth of the tephilin bound round the hand are only written on one piece of parchment and placed in one division?

He answers in his simplicity, "The Jews have a twofold law; the one written, the other oral. The first is contained in the five books of Moses, as he wrote it in thirteen copies, before

entering into bliss. But since the right understanding of these books, revealed by God, exceeded the limits of human reason, the Eternal gave to the prophets, together with the written law, an oral law also, in which all the commandments and prohibitions of the written law were explained and more accurately fixed. This oral law Moses durst not write, in consequence of a command given by God concerning it: but he communicated it by word of mouth to his successor, Joshua. He delivered it in like manner to the elders, from whom it came to the prophets and members of the great Synagogue. Neither these nor the later teachers dared to hand down to posterity, in writing, that which had been delivered to them orally. But when, after the destruction of the second temple, the Jews were dispersed and severely oppressed by those nations under whose dominion they lived, Rabbi Judah, surnamed the Saint, feared lest the doctrine handed down from their forefathers should fall into oblivion. Under such circumstances, therefore, he felt himself compelled to depart from the custom hitherto observed, and, collecting carefully everything that the scribes taught orally, he reduced it (seventy years after the above-mentioned dispersion) into a work called the Mishna. The later rabbis observed much indistinctness and obscurity in the collection of Rabbi Judah, which was, by means of disputations, variously made clear and explained. This discussion, and all other discussions that had taken place besides, Rabbi Jochanan collected, 300 years after the composition of the Mishna. This collection forms the Jerusalem Talmud. About a century after, Rabbi Asche made a similar collection in Babylon, which bears the name of the Babylonian Talmud. This Talmud is the rule by which we decide all religious matters. Both the decisions contained in it concerning questions of religion, and those which learned men have deduced from it, are as binding upon us Israelites as the Mosaic law. The placing of the tephilin also, as well as other customs of which no direct mention is made in the Scriptures, is founded upon the Talmud."

Thus does every Jew answer the question concerning the source of religious observances of which no trace is to be found in Scripture. The belief of the Jews in the oral doctrine is so strong, that they who look upon those (according to their view) well-grounded precepts as possessing the same authority as the law of Moses, never consider the grounds of their faith, and have scarcely ever inquired whether the Talmud, like the blessed doctrines of Holy Scripture, really flows from a pure fountain, or whether it is not rather derived from empty cisterns.

[Prof. Buchner, a Polish Jew.

THE EARLY SPREAD OF CIRCUMCISION.*

The friends of Israel are greatly indebted to the respected author of this pamphlet, for the light which he has thrown upon a subject of much importance.

There are very few who will not be surprised to find, on reading the statements here placed before them, how great the number is of those nations who have adopted the rite of circumcision, thus showing that they have been directly influenced in their habits and customs by this Divine institution, and illustrating, in a remarkable manner, the connection which has existed from the earliest ages between the children of Abraham and many distant and different tribes and nations.

But it is not merely to be remarked, that so many Heathen as well as Mohammedan nations should practise the rite, but it is also especially worthy of notice, that all these Gentile nations have adopted the Arab custom of selecting the age of thirteen or fourteen years, and not that of infancy, as the time when they comply with the custom they have adopted. They follow *Ishmael*, and not *Isaac*, in this respect.

We shall endeavour to show the extent to which this observance has spread, by quoting a few short passages; but we can only give a brief outline of the facts adduced, which are substantiated by a careful reference to the best authorities, from whom Sir G. H. Rose has derived information respecting the spread of circumcision among *Arabs* and *Caffer* nations, the inhabitants of *Mindinao* and *Madagascar*, the *Wakumbas*, the Christians as well as Mohammedans of *Abysinia*, the savages of *Australia*, and amongst members of the *Polynesian* family.

The wonderful dispensation of God regarding the Israelite and the Arab, and their relation to each other, as well as their separate dooms, affords some of the most striking corroborations of the truth of the history given in the Pentateuch. The Arab believes firmly in all the events there recorded; and his new religion recognizes them. He has never moved from the immediate vicinity of them. He is of an un-mixed race. He points out where Moses sat, where Aaron was buried. In Oman he speaks of the Israelite as the son of Sarah, and himself as the son of Hagar: all the circumstances, which constitute the highest credibility in a witness, are united in him. But, respecting circumcision, he bears a stronger and fuller testimony to the Mosaic record respecting it than perhaps has yet been suspected. (P. 17.)

But as the Covenant was not with Ishmael and his seed, the Arabs adopted as the time for

* "The early Spread of Circumcision. By the Right Hon. Sir George Henry Rose. London: J. Hatchard and Son, 187 Piccadilly; Seeley, Burnside and Seeley, Fleet street; and J. Nisbet and Co., Berners street. 1846.

the performance of the rite, not that which was prescribed, but that at which their ancestors received it. And Josephus, who wrote in the reign of Vespasian, informs us, that the "Arabs were not circumcised till the thirteenth year, as Ishmael was." And thus, although the Arabs circumcise at various ages, it is in the fourteenth year in some places still that it is performed. (P. 18.)

It is to them alone that the origin of the circumcision and other marked usages of Abraham's family and day, amongst others, abstinence from swine's flesh, found amongst the Caffers nations lying immediately to the north-east of our colony at the Cape of Good Hope, is to be attributed. . . .

It must be undoubtedly from that same source that the inhabitants of Mindinao, one of the Philippine Islands, derived this usage, before their adoption of the Koran. Dampier, who passed some time there, tells us, that the boys are circumcised at "eleven or twelve years of age, or older;" and that whilst he was there, the ceremony was performed on a nephew of the king, who was then "about twelve or fourteen years old."

There is a singular trace of Arabian religious usages of the highest antiquity to be found in an island to which the Arabs must have been constantly resorting in their commercial voyages from very early ages, Madagascar. The circumcision prevailing there has led apparently some, who have written on the island, to the supposition that it has been introduced there by the Mohammedans; but this is not the case, as the most authentic modern accounts of that country testify. (Pp. 19 and 20.)

Dr. Krapf informs us, that having visited a most degraded tribe, the Wakumbas, he found that "they practise circumcision," adding, "as do most of the East African tribes." This refers evidently to such as have not received the Koran, since, as has been remarked, where it is received this rite is a matter of course. As to the Wakumbas, in particular, it appears that they are especially opposed to Mohammedanism, because it forbids to eat pork, which, with monkeys, is the food most coveted by them. (P. 22.)

The original circumcision of the Abyssinians entered from Tigre, on the coast of the Red Sea, brought by the Arabs; the modern is Jewish. Thus, to this practice of the early Arabian navigators, of introducing circumcision in the lands to which they traded, a curious testimony is given in the statement made by Bruce, that the Abyssinians of Tigre, the province nearest to the Red Sea, say (vol. iii., 4to., page 340), that they received circumcision from the Ishmaelites, with whom they were connected in their maritime trade. It appears from Bruce, that the other inland provinces of Abyssinia be-

lieve that they adopted the Israelitish rite very many ages later from their king, Menilek, son of Solomon, when the nation assumed Judaism, which it retained until it received Christianity. And all the Abyssinian Christians still retain it. (P. 23.)

The rite, as performed upon the son of Hagar, is practised largely by the barbarous savages of Australia, who are an homogeneous race; and also in the Polynesian family, also an homogeneous people, who, in their numerous islands, hold in loose occupation so immense a tract of the northern and southern Pacific.

It is a most remarkable circumstance, that Captain Flinders discovered the observance of circumcision in the barbarous natives of the Gulf of Carpentaria, at the eastern extremity of the north coast of Australia. These people, no doubt, must have learned it in old times of the Arabs, or the Malays, who certainly must have received it from the Arabs. (P. 24.)

Bruce, living for many years amidst circumcised and uncircumcised nations, states positively, that in Abyssinia, where the rite prevails among the Christians as well as among the Mohammedans, no one pretends that it arose from any physical cause or advantage whatever; that none of the reasons alleged for it in Europe are ever heard of there; and that he does not believe them to have the smallest foundation anywhere. (P. 41.)

From all the facts stated, it appears that in general, amongst the nations which practise circumcision, the Hebrews excepted, so far as any limits of time for performing it can be assigned, it varies from about the sixth to the fourteenth year, that at which Ishmael received it. This looseness of period in itself denotes an absence of religious origin, except among the Arabs; and as with them it had not a permanent religious cogency, and was not a covenant, we are not told that his descendants were required to perform it at any particular age.

But he and the Israelites are witnesses for each other for the ages at which the ancestors of each nation receive the rite. As to causes of a spread of circumcision, the Arab had a motive for propagating the rite; the Israelite had strong motives, and amongst others, a perpetual one, for not propagating it, as it might act as an extension to other nations of the title-deeds to Palestine thus conveyed to him. The Arabs will have been proud of the rite as a heavenly ordinance derived from their ancestor, Abraham, the friend of God. There was evidently a great spirit of proselytism in them respecting it, as is evinced by their having spread it on every shore which their commerce and navigation reached; and there could be no cause why they should be less anxious to extend it to Egypt than elsewhere. (Pp. 38, 39.) [Jew. Intell.]

Mission House: New-York, April, 1847.

ANNUAL MEETING OF THE BOARD

The Annual Meeting of the Board of Foreign Missions, will be held at the Mission House, in this city on Monday, the 10th of May, at 4 o'clock, P. M.

The sessions of the Board will be continued and concluded in Richmond, Va., during the meeting of the General Assembly; and the Annual Sermon will be preached in that city, under the appointment of the Board, by the Rev. James W. Alexander, D. D. The Rev. George W. Musgrave, D. D., is his alternate.

RECENT INTELLIGENCE.

OTTOE AND OMAHAW MISSION.—

Letters from the Rev. E. McKenney, dated 1st of January, and 8th of February, give an interesting account of the new station among the Ottoe and Omahaw Indians. The station is at Bellevue, north of the river Platte. He has been cordially received by both tribes, but especially by the Omahaws, who are much dispirited on account of the oppressions of their powerful enemies the Sioux. Mr. McKenney is encouraged in view of this field of labor, although every thing has yet to be done for those distant tribes.

INDIA: ALLAHABAD MISSION.—The Rev. J. E. Freeman writes, under date of November 20, 1846, concerning the College of which the transfer to the mission was noticed in our last number: "Our new school is rising in numbers, 80 being in attendance, besides our orphan boys, and over 100 on the roll. At first they were afraid of the Bible; but now one and another call for it, and several are reading it daily. The Lord grant his blessing to the labours of his servants!"

INDIA: FURRUKHABAD MISSION.—

From a letter of the Rev. W. H. McAuley, dated December 4, 1846, we take the following paragraph: "Tomorrow is a great day in the city. A new Nawab is to be set upon the throne. He is a friend to our school, and we expect that he will give us a monthly donation towards its support. He is rather a virtuous, sensible young man at present. We hope the effect of his elevation will not prove injurious to his character."

The Rev. J. J. Walsh, writing from Mynpury, on the 3d of last December, says: "I have nothing encouraging to report about our work. The people are enlightened and know the Gospel, but they *despise* it and set it at naught. They have no moral sense. O, for the life-giving influences of the Holy Spirit! Pray, oh pray, for these poor deluded heathen. They will not pray for themselves."

CHINA: NINGPO MISSION.—The annual report of this mission, dated Oct. 1, 1846, and certain papers accompanying the report have been received, but not in season to give extracts of any length in the present number of the Chronicle. We observe an urgent appeal for six more Missionaries at Ningpo; while we do not know one who is preparing to go; and if there were any, the limited funds of the Board would make it almost impossible to send any more. How long shall such a state of things be allowed to continue? Concerning the press, it is mentioned, after a tabular statement, "We have thus printed twelve works with two editions of two of them, giving in all 260 pages, 87,350 copies, and the total number of pages 636,400."

CHINA: AMOY MISSION.—We learn from a letter of the Rev. J. Lloyd, of November 12, 1846, that the missionaries had opened their new chapel, (a rented building,) where they held daily

services with the people. With the exception of a complaint of the eyes, to which they and other foreigners at Amoy had been subject, they were in good health and were encouraged by their prospects. "We can do something," says Mr. L., comparing the willingness of the people of Amoy to receive instruction with the stubbornness of the inhabitants of Canton,—"We can do something with this people. Give us men, labourers to gather in this immense harvest."

CHINA: CANTON MISSION.—A letter of the Rev. A. P. Happer, dated Oct. 26, 1846, amongst other matters, gives some particulars of a riot that had taken place at Macao, in consequence of a tax having been laid on the Chinese by the Portuguese rulers of that town. Some sixty lives were lost before it was quelled. It was apprehended that this outbreak and its sad results, would tend to increase the prejudice against foreigners in the province of Canton.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1847.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>		2d <i>Pby. of New York.</i>	
Lansinburg 1st ch. 17 63; Waterford ch. ann. coll. 175 00; Sab sch to ed. <i>Saml. R. House</i> , 25 00,	217 63	Canal-st. ch mo con, 9; Scotch ch. Wm. Wallace, don. 25; Mrs Barker, don. 2; R L and A Stuart, don. 500; mo con for Dec. 80; for Jan. 83	699 00
<i>Pby. of Albany.</i>		SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
Galway ch, 73; Northampton ch, 12	85 00	Paterson 1st ch mo con and ann coll. 36 31; Plainfield 1st ch Dorcas soc. 2; Westfield ch, in part, 22; Baskinridge ch for. miss. soc, 6 00	66 31
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		<i>Pby. of New Brunswick.</i>	
Rochester, N Y, "a reader of the <i>Missionary Chronicle</i> ,"	10 00	Princeton ch mo con colls. 50; fem soc for fem ed. in Ind 40; Rev Dr Miller 50; N. Brunswick 1st ch mo con, 31 42; Trenton City ch, 113 50; Trenton 1st ch, Birmingham Sab sch, Ewing, 1 70; three ladies in Ewing, 4 50; Dutch Neck ch, 10 00; Nottingham ch, 10 00; Mrs E's miss. box, 5 50	316 12
<i>Pby. of Wyoming.</i>		<i>Pby of Newton.</i>	
Scottsville 1st ch	8 50	Belvidere ch sab sch 3; Lower Mt Bethel ch. 20	23 00
<i>Pby. of Buffalo City.</i>		<i>Pby of West Jersey.</i>	
Buffalo 1st ch	50 00	Williamstown ch, 8 00; Bridgeton ch mo. con. coll's, 232 00; Mount Holly ch, 8 48	243 48
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		<i>Pby of Raritan.</i>	
Scotchtown ch. ann: coll	86 00	Solebury ch	8 00
<i>Pby. of North River.</i>		SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
Newburg 1st ch. mo con colls	30 44	Phila 10th ch mo. con., Decr. and Jan., 105 00; North ch mo. con 20 00; 7th ch. 178 78; 2d ch mo. con. coll's, from Apl. 1846 to Jan. 1847, 69 64; 'A Member,' 50 00; 6th ch. James N Dickson, don. 100 00; 4th ch, 50 00; 9th ch juv. soc. quar. coll., 30 00	603 42
<i>Pby. of Bedford.</i>		2d <i>Pby. of Philadelphia.</i>	
Bedford ch. mo con, 7 73; Sab sch box, 4 45; White Plains ch. Sab sch mis box, 1	13 18	Newtown ch. 25 00; Neshaminy ch. 10 00	35 00
<i>Pby. of Long Island.</i>		<i>Pby. of Donegal.</i>	
Southampton ch mo con, 9 96; Sab sch, 9 04	19 00	Cedar Grove ch.	27 42
<i>Pby. of New York.</i>		<i>Pby. of Newcastle.</i>	
Duane-st. ch mo con, 14 10; C Beers to con. HENRY C. ALEXANDER, l. m. 30; Brooklyn 1st ch, ann. coll, 88 60; mo con, 31 15; do. addl. 10; Sab sch, bal. of 1846 to ed. <i>M. W. Jacobus</i> and <i>Anna Finley Sanford</i> at Allahabad, N. I. 30; Thompsonville ch, Conn. ann. con. 33 77; Hammond-st. ch mo con, 4 61; Rutgers-st. ch, E Platt, 30; G Fenn, 5; B M Whitlock, 2; L L Sturges, 3; L S Mott, 1; J C Whittemore, 5; J K Cowperthwaite, 3; R H Cowperthwaite 1; H Holt, 1; S Place, 50 cts; "Cash," 10; sundry colls. 74; NY 42d st. ch mo con, 8 28; Brick ch mo con, 4 56; Madison-Av. ch. mo con, 3 75; Manhattan ch mo cou, 2 50; Wallabout ch mo con, 3 77; N Y 1st ch. "an offering frim a fem. mem." 50; mo. con. 105; Jos. Greenleaf, Jr. (a little boy) a year's savings to send the Bible to the heathen, 1 50; Sab. sch. for Omahaw miss. 12 50; Chelsea ch mo con, 23; ann. coll. addl. 112 26	704 85	Doe Run and Coatesville, 30 00; White Clay Creek ch. 23 33	53 33
		<i>Pby. of Carlisle.</i>	
		Carlisle ch. Andrew Blair to con. his daughter-in-law, ELIZA F. BLAIR, l. m. 30 00; James	

Hamilton for sup. of Futteghurh Orp. Asylm, 20 00; sundry coll. from individuals, 84 62; mo. con. colls. 13 38; Ickesburg ch. 17 50; Bloomfield ch. 68 50; Sherman's creek ch., 45 00		SYNOD OF SOUTH CAROLINA. <i>Pby. of S. Carolina.</i> Willington ch. mo. con.	20 00
<i>Pby. of Northumberland.</i>		<i>Pby. of Harmony.</i>	
Lewisburg ch	279 60	Concord ch. R. R. Durant, 10 00; Mrs. L. Mc Fadden 10 00; Hopewell ch. 43 51	63 51
SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	81 50	<i>Pby. of Charleston.</i>	
Lawrenceville ch, 14 15; Pittsburg 2d ch., of which 20 in part to con. Mrs J T LOGAN, l. m., 79 50	93 65	Columbia 1st ch. bal. from Ladies' Ass., 23 00; Charleston 2d ch. mo. con. 7th Feb. 33 00; Juv. Miss. Soc. bal of quar. coll. 66 50	122 50
<i>Pby. of Clarion.</i>		SYNOD OF GA. <i>Pby. of Georgia.</i>	
Callensburg ch. Female Miss. Society	12 62	St Augustine ch. coloured members for African Mission	2 62
SYNOD OF WHEELING. <i>Pby. of Washington.</i>		<i>Pby. of Hopewell.</i>	
Wheeling ch. mo. con. colls. from May to Nov. inclusive, 70 20; do. proceeds of sale of gold ring 1 00; West Liberty ch. 12 70	83 90	Macon ch ann. contr'n. 214 07; Athens ch. "A Lady, a member," 10 00; Lexington ch. "A member." 10 00; Augusta 1st ch. ann. coll'n. 126 00	360 07
<i>Pby. of St. Clairsville.</i>	10 00	<i>Pby. of Flint River.</i>	
Morristown ch		Newman ch. Rev. J. Y. Alexander, family con.,	10 00
<i>Pby. of New Lisbon.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>	
Canfield ch 3 84; mo. con. colls. to ed. Mary B. McCombs, 26 00; Female Miss. Soc. to ed. William McCombs, 23 50	53 34	Natchez ch. ann. coll. 457 50; mo. con. colls., 203 88; sab. sch. 22 55 (less for Foreign Mis- sionary, 34 59); col'd members for sup. of Rev. Harrison Ellis, African Mission, 23 20; Port Gibson ch. mo. con. colls. 22 00; L. F. S. (a little girl) 1 00	695 54
SYNOD OF OHIO. <i>Pby. of Wooster.</i>	25 00	<i>Pby. of Louisiana.</i>	
Mount Hope ch 20 00; Congress ch. 5 00	31 35	Jackson ch. 15 00; Comite ch. 5 00	20 00
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>		LEGACIES.	
Dayton 1st ch sab. sch. to ed. Indian child	159 97	Ballston Spa, N. Y.: E. W. Lee, exr. of Miss Margaret Scott, dec'd, 250 St. Charles, Mo.: George C. S'bley, exr. of Thomas Lindsay, dec'd, in part, 268 00	518 00
<i>Pby. of Cincinnati.</i>		MISCELLANEOUS.	
Cincinnati 1st ch. quar. coll. ending February 144 19; mo. con. colls. same time, 15 78	18 00	Little daughter (dec'd.) of Rev. J. T. M. Davie for China Mission 1 00; Newark, N. J., 3d ch ann. coll., 56 00; Philadelphia Pa., E. F. Backus, don. of which 50 00 for French miss. 150 00; Wheeling, Va. Rev Henry R. Weed, don. 45 00; Allegheny City, Pa., Ass. Refind Presb'n. ch. for sup. of Rev. J. R. Campbell, 8 00	260 00
SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>		Total,	\$6735 92
Valparaiso ch	377 37	DONATIONS IN CLOTHING, &c.	
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>		Mount Pleasant ch. Ohio, Ladies of, One Box Clothing	84 84
St. Louis 2d ch. ann. con., 277 97; sab. sch. of German children 5 00; St. Louis 4th church 45 40; St. Charles 1st ch. to con. Rev. SAM'L B. SMITH, l. m. 49 00	68 30	Jamaica ch. L. I. Ladies of, One Box Clothing, Canal st. ch. N. Y., 1 doz. Boys' Shirts	53 00
<i>Pby. of Potosi.</i>		Washington ch. O., Female Miss. Soc., 1 Box Clothing,	50 00
Potosi ch. 20 80; children of Rev. J F Cowan 50 cts; Farmington ch. to con. Rev AMOS H ROGERS, l. m. 47 00	5 00		
SYNOD OF KENTUCKY. <i>Pby. of Bowling Green.</i>			
Elizabethtown ch.	15 00		
SYNOD OF VIRGINIA.			
'A Friend' 10 00; R. Nason, Missippia, 5 00	5 00		
<i>Pby. of West Hanover.</i>			
South Plains ch	40 00		
<i>Pby. of East Hanover.</i>			
Sussëx ch. 15 00; Richmond 1st ch. sab. sch. to ed. a boy in Ind. 25 00			

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executor for the same.

Honorary Directors for life may be constituted by the payment of \$100 00; Honorary Members by the payment of \$30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

APRIL, 1847.

No. 4.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

DOMESTIC MISSIONS.

WE submit a few miscellaneous remarks, which may furnish some starting points for reflection to those, who are willing to know their duty, and privilege, in reference to the cause of *Domestic Missions*; and, although we have nothing new to offer, we may possibly suggest some materials to ministers who desire to interest their people in this good work.

There is one way of awakening a deeper interest in this enterprise, which is perhaps seldom employed, and which yet could be turned to much account before almost any congregation in our land; I mean, an appeal to them, if they do not *know*, communities and places in our country, where, years since, successful efforts *might* have been made, and flourishing churches *formed*, as to all human probability, if our present system had then been in successful operation? Much ground has thus been hopelessly lost. And what is the moral condition of many such places now? What pious parent would think of any of their children being in such places? And what will soon be the state of numerous other communities, unless immediate and vigorous efforts be made to send them the Gospel? The present appalling condition of starving Ireland, affords a sad illustration of some parts of our country, where the people are *dying by thousands* for want of the *bread of life*. There is another solemn reflection in this connection. Few can tell where the lot of their children may be cast; in this country, beyond all others, the dispersion of families is constantly going on. Missionaries and agents often find the children of people, sometimes of our elders and ministers, in most deplorable circumstances, so far as the means of grace are concerned. Now, none of our people can foresee what may soon be the condition of some of their dearest friends, and relatives, unless untiring efforts are made to diffuse everywhere through the land the word of life. No one can be secure against such influences as may soon throw their most beloved friends into communities,

where the Gospel is seldom heard, and the Sabbath marked only by its desecration, and by scenes of profanity and drunken revel. And well would it be, if their children carry with them enough of religious sensibility to awaken the cry, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar." Could many of our fathers and mothers have foreseen the present circumstances of their children, how dear to them would have been the cause of DOMESTIC MISSIONS?

The perpetuity of our civil rights and liberties, and the stability of our republican institutions, are vitally connected with this work of the Church. This position is capable of proof from Scripture, reason, and facts, amounting to the strongest moral demonstration. It is only necessary here to reiterate the suggestion. It has been often presented before. We refer especially to the January number of the Domestic Chronicle for some reflections on this subject, which should cause the ears of every man who loves his country to tingle.

The system now pursued, as a part of the Board's work, of making small appropriations to assist weak churches, and destitute portions of the country, in sustaining the regular ministration of the word and ordinances, is designed to foster, *not* a spirit of dependence and sloth, but of vigorous and active effort, to attain as soon as possible a state of independence of further aid. There are a few exceptions, some decayed churches, where there is little prospect of such increase in numbers and strength, as to justify the hope of their relinquishing all assistance from the Board, and yet where, on many accounts, if possible, we should not suffer their sanctuaries to be closed. It should, however, be understood and known, that these are *exceptions* to the general rule. By far the greater part of our missionaries are carrying forward, with greater or less progress, the congregations in which they labor to increased degrees of strength and stability; and churches growing up under this system, can hardly fail to cherish a missionary spirit. To this good result we look with increasing interest. The missionaries are

constantly enjoined to present the claims of religious benevolence, and to invite even our weakest churches to make regular, systematic offerings, however small, to the treasury of the Lord. And although this is, as yet, too much neglected, we know that, to an increasing extent, our assisted churches are in a course of training that promises to render them valuable auxiliaries to the Board.

Let none despond in view of the difficulty of obtaining a sufficient supply of the right kind of men for missionaries at home and in foreign lands. *They will be furnished, in answer to prayer.* And what Christian, who can be brought to feel a deep concern for those who are starving for the bread of life, without being led to pray the Lord of the harvest "that he would send forth laborers into his harvest." Those portions of the church, especially, which have been aided by their brethren, will surely not cease to pray for other churches, and destitute regions, equally needing our aid. The Board looks also, and has not hitherto looked in vain, for a most valuable and efficient portion of missionaries from our mission churches, in answer to prayer. Thus the plan of our operations, by God's blessing, is a self-multiplying system.* The prospect of this work increasing on our hands, therefore, all over the land, should not in the least discourage us. It should, on the contrary, stimulate us to greater efforts. The means and the men, by the smile of Heaven, will increase in full proportion.

The duty and privilege of contributing should be regarded as extensive, as the duty and privilege of praying for the cause. It is desirable that *all*, the rich and the poor, the young and the old, should give something. He that regarded with special favor the widow's mite, will not despise the *single cent*, or the offering of that which is of no more value than *one cent*, if it be the measure of the ability which the Lord giveth. Let us not forget that, as the ocean is composed of drops, so the treasury of the Lord is made up of mites. The poorest should endeavor to give something, because it is the Lord's will, and his blessing and promise are attached to the offerings made by the humblest of his people. It is of much more importance, we are persuaded, than most are aware, to get all our people, and all our children, to share in the privilege of co-operating in this good work. But few of our

congregations yet understand what blessed results, to them and to the world, would follow from this course. Here we have much to learn from our brethren of the Free Church of Scotland. In a future paper we may pursue this subject further. We leave it at present.

Ministers have great need of a missionary spirit among their people. It is the spirit of Christ; more than anything else, it would tend to secure the success of their ministrations, and to strengthen their hands in every way. Were they fully aware of it, they would feel that no pains should be spared to promote this spirit; they would soon find their burdens to grow lighter, their toils sweetened, and their seasons of despondency lessened, if not entirely removed. Even their temporal support would be much promoted. Let ministers themselves even go beyond the means which a worldly calculation would suggest, in their own contributions, and they would soon find they have no reason to distrust the covenant faithfulness and care of him, who "hath the hearts of all men in his hands," and whose "are the cattle upon a thousand hills."

A desire for the diffusion of the Gospel and its saving influences, leads to prayer and increased piety. These again directly cherish and promote a more just appreciation of gospel privileges, and a livelier sensibility in view of the condition of sinners around. Now, without this increased sensibility, leading to fervent, importunate prayer for the outpouring of the spirit, there can be no spiritual prosperity in our churches. And as habitual impressions of eternal realities grow weak, lukewarmness, worldliness, censoriousness, itching ears, fondness for novelties, and other evils, increase and prevail. The neglect of missionary effort among a people, or even a cold and sluggish patronage of them, will be found in every instance to verify the words of the wise man: "There is that withholdeth more than is meet, but it tendeth to poverty."

The claims of our country are increasing hourly. The accession to our population has lately been stated, in the United States Senate, to exceed the rate of half a million yearly *now*, with the certain prospect that it will very soon be at the rate of *a million a year*. This stupendous fact should make us both tremble and rejoice. We should tremble at the appalling prospect, if the Church of Christ fail to appreciate her peculiar position, or falter in the glorious work assigned her. We should rejoice in the prospect of a new fulfillment about to be given to the prophetic command of Zion's King: "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee."

The period of our labor in the vineyard will soon terminate. Others will be called to take our places. Our opportunities for honoring Christ, and urging forward the conquests of his

* In proof of this remark of our correspondent, we quote the following from a late report of a missionary in Indiana:—"We have at this time *three or four* young men, who are anxiously inquiring as to their duty in reference to the ministry. Two of them are considerably advanced in their classic and scientific course of studies. There are *now five* candidates for the ministry connected with this church, *three* of whom are licentiates." We could state other facts on this subject not less interesting.—ED.

grace, and putting him in full possession of his blood-bought inheritance, are rapidly passing away. If regrets can ever disturb the joys of Heaven, they will never be, because we prayed,

and labored, and suffered, and gave too much in the cause of missions. May the Lord give us grace to be faithful to his Church, to our beloved country, and to a dying world. S. J.

LETTERS FROM MISSIONARIES.

Wisconsin.

FROM A MISSIONARY IN WALWORTH COUNTY.

From the following Report, the friends of Domestic Missions may learn something of the great importance, as well as the absolute necessity of the work in which they are engaged. Ministers who go to our new settlement must be prepared not only for hard labour, but for much self-denial. The people have to labour hard, and for a time, have but few comforts. And if the Gospel is sustained among them, it must be by the aid of the churches in older, and more favoured portions of the land.—Ed.

Your letter, with the enclosed check, came most opportunely, it enables me to pay a debt, which has troubled my mind. The measure of our gratitude for such favours, is the relief of real necessities, and the bearing that this has, on the advancement of Christ's kingdom in our Territory.

The splendour and luxuries of life we most cheerfully abandon to those, who make the world their God. We also as cheerfully dispense with many things which are considered very comfortable. The various kinds of grain and meat, our people promptly supply; but clothing, a horse and wagon, your missionary must have; the blacksmith, shoe-maker, and doctor must be paid; the postmaster must be paid. We must have some papers, and must replenish our small libraries, or be ignorant of much we ought to know, and become sterile in mind; we cannot avoid some expense in travelling. Then there are some articles of household furniture, which cannot be dispensed with. Now all this is a money demand. How shall it be supplied?

When our people have teamed their wheat to market from twenty to one hundred miles, and get fifty cents per bushel; their pork as far, and at as small a price; when they have trucked of their coarse grains to the best advantage; when they have paid all their *no-delay debts*: about the first of April, or May, they have empty granaries, empty purses, are yet in debt to their merchant, to their mechanics, and doctor, and find themselves obliged to live the remainder of the year on the ensuing harvest. Many come into the country poor; all in moderate circumstances. Some are yet in

debt for their farms; all who would thrive, must make large outlays in improvement. Considering these facts, it is plain, that several years of industry, frugality, economy, and prosperity will be required to place them in circumstances to support the Gospel, according to the amplitude of their wants, and their desires.

In this posture we must abandon the ministry to secular employments, or live in part on your bounty. But by your benevolence, we are enabled to preach the Gospel to poor, perishing sinners in Wisconsin; to find these scattered sheep of Christ's flock; to establish the institutions and ordinances of the Gospel, among this great people, that they may be perpetuated to remotest posterity. And what is, under God, our high destiny, to roll back this mighty flood of vice, infidelity, Romanism, false doctrine, enthusiasm, and superstition, which threatens to deluge, and desolate this great and beautiful valley of the West. Yes, we confidently believe that in connexion with the widow's mite, and the rich man's abundance, cast in your treasury of the Lord, a great multitude, which no man can number, from among the present population of Wisconsin, and their successive generations, down to the end of time, being embraced in the purpose of God's redeeming love, and constituting a part of that number, for whom Christ did specifically die, shall be effectually called, justified, sanctified, and glorified in him. It is in this view that our fervent gratitude is made to abound to you, as the instruments, on your account. And on that great day, at God's bar, beholding this great multitude, from this, now new land, standing on the right hand, redeemed by the precious blood of Christ, all exalted, and glorified in him, and that too in connexion with your efforts, will it not swell and sweeten your anthems of glory to God and the Lamb?

An interesting little church. Who will be their pastor?

I have recently spent some time at W . . ., visiting members of the church, and preaching to the people. That church is mainly composed of the excellent salt of the earth. They are true Virginians, from her bold and romantic

mountains; true Presbyterians; Israelites, in whom there is no guile. They appear to be thoroughly instructed in the great doctrines of grace, and to have largely experienced their power. They are, for their numbers, having much faith, a strong people. They preferred, and secured, an old fashioned Presbyterian organization, without knowing when or where they should find a minister, or ecclesiastical connexions. They certainly have strong claims on the Board. They are now in prayer to God to send unto them the Bread of Life. Many relative circumstances demand for them a permanent ministry. Can you not send them one in the spring? Is there not some one to whom I, or they, may address all the facts in the case, with the prospect of inducing him to come speedily?

ILLINOIS.

FROM A MISSIONARY IN WHITESIDE COUNTY.

Encouraging Prospects.

When I first preached in this place, in September last, the congregation varied from fifty to nearly one hundred. Afterwards as the weather grew colder, from the unfinished state of the meeting-house, and the prevailing sickness, there were sometimes not more than twenty hearers; recently our house of worship has been made comfortable, and as the sickness has abated, the congregation has grown to one hundred and fifty, and sometimes to two hundred and more. Three have been added to the church, and others have expressed a desire to unite with us. Quite a number are in an inquiring state, some asking with anxiety what they must do to be saved, and others examining with interest the truths of God's word. Those who have been members of the church here for some time, express themselves as much encouraged with the present and prospective state of religion. The Sabbath school is maintained with interest. The church itself receives instruction as a Bible class. I trust, with the blessings of God, this course will make us all the better acquainted with God's truth. . . .

INDIANA.

FROM A MISSIONARY IN CARROL COUNTY.

Communion season.—Sabbath-school.—The people disposed to hear, when the Gospel is brought to them.

Near the commencement of my last quarter, we had an interesting communion season, during which, two persons, a young man and his wife, the united heads of an interesting family, were connected with us on examination.

There was evidently deep feeling on the part of others, who were almost persuaded to be Christians. The congregation has continued to increase during the winter, although the weather has oftentimes been exceedingly inclement. And such is the interest taken in our Sabbath-school, that little boys and girls, from eight to twelve years of age, walk four, and five miles through the snow, rather than be absent. There are many interesting neighbourhoods, from four to six miles around the church, where the people seem to be perfectly indifferent, as to enjoyment of any religious privileges, unless the Gospel is carried to their very doors, when they will turn out in crowds to hear it preached. I have adopted to some extent the plan of preaching in these out-posts on Sabbath evening, and through the week; and kindly pressing the people to attend with us on the Sabbath; and the result has been favourable. Scarcely a Sabbath passes, but we recognize some new faces in the congregation.

Wide spread moral desolation.

Although I am in the very heart of the presbytery, there is around me here, a wide spread field of moral desolation, which might profitably employ the energies of half a dozen of self-denying faithful men. Often, when I look forward to what must be the future population of this beautiful and fertile valley, and reflect upon the inadequacy of the means which are now used, for saving it from the curse of infidelity, and sanctifying its influence to the cause of Christ, I am disposed to mourn over the indifference of the church to the cause of Domestic Missions; and to pray earnestly to the Lord of the harvest, that he would send forth more labourers. Our presbytery now embraces *twelve* counties, and a population of more than *forty-five thousand*. To supply the wants of this Territory, we have *six* ministers, who are able to preach; what are these among so many? In *seven* of these counties, we have, as yet, no organization; but from all of them, the cry of the desolate comes to us: "Come over and help us." And in at least four of the seven, there are encouraging prospects for the organization of churches.

Encouraging contrast.—Great results from the operations of the Board of Missions.

But cheerless as the picture now is, when I look back to the time of my entering the ministry, and of my coming to this interesting part of northern Indiana, I feel constrained to thank God, and take courage from the contrast. At that time, (in 1838,) the presbytery of Logansport, embraced the whole of northern Indiana, *thirty-five counties*, and a large reservation of the Miami Indians, and the whole number of ministers (old and new school,) was *ten*, and of churches *sixteen*. Of these *ten* ministers,

the division, which occurred here in 1839, left us but *five* for this whole territory. By the blessing of God, upon the fostering care of your noble Board, we have now *three* presbyteries upon the same territory, embracing some *twenty-six* ministers, and *thirty* churches. But for the aid extended to us in our weakness, by the Board of Missions, sound, old-fashioned Presbyterianism must now have been well nigh extinct in this region of country. We sincerely trust the time is not far distant, when our churches, will not only become self-supporting, but will pour of their abundance in the treasury of the Lord, to send the Gospel to the wilds of the *Great West*, (for there is still a *Great West* to us, who live *seven hundred* miles west of Philadelphia.) Future generations will rise up here, and call the founders and patrons of the Board, blessed; and by perpetuating its existence, by their benevolent offerings, will strive to secure the same benedictions from their posterity. May God bless and prosper his cause.

Tennessee.

FROM A MISSIONARY IN GIBSON COUNTY.

Sacramental meetings. Good encouragement to labour.

. . . . At Concord, where there has been considerable interest manifested for some time past, I have held a sacramental meeting, at which time *seven* persons came forward to tell what the Lord had done for their souls, and having given pleasing evidence of a change of heart, were received into the church. It was a solemn occasion, and made a deep impression on the minds of many, who, until then, had showed no signs that they cared for any of these things. Since then, the interest has in some degree been kept up. I have preached one Sabbath since, and several times on week days in that place, I have appointed another meeting there, to be continued some two or three days; at which time I feel greatly encouraged to hope the Lord will pour out His Spirit, and bless His word.

On last Sabbath I administered the Lord's Supper at Shiloh. The exercises commenced on Friday previous, and were continued until Monday evening. Sabbath was particularly a solemn time, and many, both professors and non-professors, were deeply affected, and I trust the occasion has not passed without leaving impressions that will result in the conversion of some souls.

I have continued to preach at my other regular places; and having so many different points at which to preach, as the people manifest a

willingness to come out and a readiness to hear, I frequently preach in the afternoon, or the evening during the week, as my health will permit. The prospect of increasing usefulness here is highly encouraging. . . .

Florida.

FROM A MISSIONARY IN MADISON COUNTY.

Close of the year—How much good has been done?

With the close of the year, closes the period of my missionary labour, as embraced in my present commission. Whether my labours have been a blessing to those among whom my lot has been cast, is known to Him who seeth not as man seeth. I have endeavoured, according to my ability to sow the seed of divine truth. To myself, I confess, there appears but little visible fruit; others, however, profess to see a change in the moral state of the community.

Since my last report, there have been more encouraging tokens of the descent of grace and mercy. In some portions of the congregation the Spirit of God has evidently descended with convicting, and, in some instances, converting power. *Three* persons were added to the church at a communion season, three weeks since. It was a rare and interesting sight; for they were three sisters in the morning of life, the eldest being only about seventeen years of age. To see these interesting females stand up before God, and angels, and men, and publicly renounce the vanities of the world, and profess their attachment to the Saviour, was cheering to the hearts of God's people, and made a deep and, I trust, a salutary impression on the thoughtless and impenitent. We have had to discontinue, for the present, our Sabbath school owing to the failure in the reception of Sabbath school books. We had procured them in New-York, but they were sent in a vessel which was wrecked in the storm of October. We hope to resume it soon. . . .

Georgia.

FROM A MISSIONARY IN FRANKLIN COUNTY.

Some tokens for good.

. . . . Although there have been but few additions to the several churches to which I preach, during the last quarter, yet we have not been unblest. The churches are much encouraged and strengthened. The congregations continue large, the attention good; and while the good seed is being sown, Christians are built up, and

the impenitent are not unconcerned. The Sabbath schools continue to flourish. One encouraging token for good is, an increase of the missionary spirit. This is eminently the spirit of the Gospel, and where it prevails, there the Spirit of God is evidently at work, counteracting that spirit of avarice, which drinks up the life-blood of the Church. I have presented the subject of Domestic Missions in all the churches in which I labour, and in three of them collections have been made.

Plan for raising missionary funds.—Farmers think of it.

No collection was made at N.—H.— Not because they lacked the missionary spirit, but because they had it more abundantly, and had adopted a plan, which made a formal collection unnecessary. They are chiefly farmers, and therefore cannot follow exactly the direction given by the apostle Paul to the Corinthians. That upon the first day of the week, every man should lay by him in store, as God had prospered him. This is *literally* impracticable among the farmers here, because they often have no money, and because they know not how much they shall realize from their crops until they are gathered and sold. Their plan therefore is, to set apart a piece of ground, larger or smaller, as they have the heart and the ability, the proceeds of which are consecrated to the Lord. Although this is the weakest of my churches, they have thus given more than all the others together. In this way they have obeyed the injunction of the Apostle, and have realized the truth of our Saviour's words, "that it is more blessed to give than to receive." This method of raising funds has been adopted by the churches in this country for the present year, so that much more will be done than has been done in times past. . . .

Virginia.

FROM A MISSIONARY IN FAIRFAX COUNTY.

Organization of a Church, in a long-neglected and exceedingly important Missionary field.

I was ordained to the full work of the ministry during the October meeting of the Winchester Presbytery. Since that time, the long and anxiously anticipated event of organizing our little church has taken place, the Rev. Mr. McPhail of Fredericksburg and myself, having been appointed by Presbytery to attend to this business: We met for this purpose on Saturday, October 17th. At that time we elected two excellent Elders, and two Deacons, but one of the latter declined serving, so that only one Deacon was ordained. After the service

of organizing, Mr. McP. preached an excellent and appropriate sermon from the words, "Behold I lay in Zion a chief corner-stone," &c. On the following day, we as a Church, held our first communion service. The fact that it was the *first* communion, made it deeply interesting and affecting, but it was rendered doubly so to myself, from its being the first time in which I ever officiated at that ordinance. Our number was small, consisting of only *sixteen*. The day was stormy, still we had a most interesting, and I trust profitable season; the people were not only attentive, but solemn. I have sometimes been inclined to hope, we were on the eve of better days, as to the influences of the spirit. Again appearances change, and all seems lowering and dark. I think I do most earnestly desire, that God's spirit might be poured out, and his own work carried on here with more power and success. After the organization was over, our session met, and resolved to hold regular monthly meetings; and as one matter for those meetings, in addition to other business, I could not but feel, that it might be profitable to make the confession of faith, and form of government, a subject of study, so that we might know what we believe, and as a Session, and as Presbyterians, act together, and act intelligently. For each meeting we take one chapter on each subject. I am not quite certain, that ignorance on this subject, as well as looseness in discipline, and in requirement of sound doctrine from church officers, be not one great cause of the evils our church has experienced. We also determined to observe the monthly concert for prayer; and I hope to be able to have this important meeting attended, and to urge upon my people the claims of missions. I think the attendance on public worship is much better than it was when I came here; and I trust it will be still better, when we get into our plain, but exceedingly neat little church. We feel much indebted to the Church Extension Committee for their kind and prompt assistance. Our Ladies' Fair, in— made about one hundred and forty dollars for the same purpose. May God make it a blessing, and a growing blessing to this community.

FROM A MISSIONARY IN BERKELEY COUNTY.

Some interest on the subject of religion.

. . . During the last three months there has been more interest on the subject of religion in my charge than is usual, although I cannot say we have had what would be called a general revival. Christians, so far as we can judge, have been refreshed and quickened, a few hopeful converts have been added to the churches, and others are waiting for an opportunity to unite,

There are in all my congregations, at present, some who are inquiring after the way of life. At Bloomery, some two months since, we had a meeting which was truly refreshing and encouraging. Several at the time, and some since, manifested a deep concern for their souls' salvation; some of these now give evidence of hopeful conversion. The close attention which is given to a preached gospel, the solemnity and and stillness which pervades our congregations, indicate the presence of that spirit, whose prerogative it is to convince and convert souls. . . .

Maryland.

FROM A MISSIONARY IN BALTIMORE COUNTY.

Good encouragement to labour.

In reviewing my labours for the short period I have been here, I can only say, that an interest in religious truth is gradually deepening and widening in this community. Our congregation has been constantly increasing, and our circle of influence as continually drawing within its power additional families. Our Sabbath school has also increased; about fifteen children have been brought into it since my last report.

Mission Rooms, Philadelphia, April, 1847.

TO THE PASTORS AND ELDERS IN OUR
CHURCHES.

Dear Brethren:—If you have read the monthly reports of your Board of Missions in the *Missionary Chronicle*, and in other papers, you must have observed that collections for Domestic Missions from the churches, *come in slowly*, and that a very large proportion of our churches, have, as yet made *no collection* for this object the present year. And while the churches have thus delayed to furnish the necessary means for carrying forward this work with vigour, there has been no abatement in the demands made on the Board; on the contrary, these demands have steadily increased, and are still increasing. We are unwilling to believe for a single moment, that our people do not feel an interest, and a deep interest in this cause, or that any of our churches, if called upon, would refuse to give, for an object of such vital importance to our whole land. We are persuaded they are *willing* and even *anxious to take a part* in this good work, if the opportunity for doing so is afforded them. And our object in this communication is to ask of our pastors and Elders, to give the people *an opportunity* to show their interest and zeal in the cause of *Home Missions*. It has

been repeatedly stated, that the operations of the Board have been greatly extended the present year, and consequently that their liabilities have been largely increased; and that God has in a most signal manner, blessed our missionary efforts, and prospered the missionary work. We will not enlarge on this point now, but will proceed to remind the Pastors and churches, that this year is *near its close*, and what is done for the cause the present year, *must be done soon*. The Board will close their accounts for the year, on the *first of May*. And it is of very great importance to the cause, that the churches, which have as yet done nothing for this object, should act in this matter with as little delay as possible. Under this conviction, we make an appeal to the *pastors and elders*—and ask of them to take up their collections for Domestic Missions, in the *month of April*, and as *early in that month* as may be practicable. Dear Brethren, do not fail in this matter. Interests of unutterable moment are involved. We plead for millions in our land, who are famishing for the bread of life, and we must be importunate. We ask of our churches through the country, of our *Farmers* who have been so abundantly prospered, that they bring of their fruits a *thank offering* unto the Lord; and,

with your free-will offerings, unite your fervent prayers to the God of all grace, that he would direct, and prosper, the efforts that are making for the spread of a pure Gospel through our land, and through the whole world.

In behalf of the Board of Missions,
W. A. McDOWELL, Cor. Sec.

TO THE MISSIONARIES OF THE BOARD.

So far as we have been able to ascertain, the post office address, a blank form for a *special report*, has been sent to each Missionary of the Board. In a few cases we have been unable to ascertain the post office address, and in some others, we may have mistaken their address. To remedy, as far as we can, any failure or mistake, we publish here the topics, on which the Board desire information, in order to make out their annual statistical table.

1. The amount of labour performed. 2. The number of congregations and Missionary stations supplied. 3. Names of do. 4. Within the bounds of what Presbytery? 5. Number of families. 6. Additions on examination. 7. Additions on certificate. 8. Total in communion. 9. Number of Baptisms. 10. Churches organized. 11. Houses of worship erected. 12. Num-

ber of Sabbath Schools.—13. Number of Teachers in do. 14. Number of scholars. 15. Catechetical, and Bible classes. 16. Number of learners in do. 17. Temperance cause. 18. Amount raised for Foreign Missions. 19. Amount for Domestic Missions. 20. Amount raised for other objects. 21. Is the monthly concert observed? 22. Have you weekly prayer meeting? 23. Number of families visited. 24. Observance of the Sabbath. 25. State of the population. 26. Attendance on religious worship. 17. Post Office address, in full.

CLOTHING.

We acknowledge the receipt of letters from several of the Missionaries who are in want of clothing for themselves and their families; and in reply would state, that so soon as our canals and rivers open, and our regular transportation lines are in operation, we will attend to these calls, and others that may be made upon us. Our present stock of clothing at the office is not large. But the good ladies in our churches, who feel a deep interest in this cause, will not fail to replenish it. So soon as the season will admit, we will make the best distribution we can, of what we may have on hand.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN FEBRUARY, 1847.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
Second Street ch. Troy, N Y, 130 25; Downing-St. ch. Malta, N Y, 7	137 25
<i>Pby. of Albany.</i>	
Amsterdam ch. 10; Tribes Hill ch, 30; don. of Jacob Mires, 3; Mayfield 1st ch, 10; Little Falls ch. 17 50; Esperance ch, 5	75 50
SYNOD OF BUFFALO. <i>Pby. of Wyoming.</i>	
1st ch Scottsville, N Y,	50
<i>Pby. of Buffalo City.</i>	
A reader of the <i>Missionary Chronicle</i> , Rochester, N Y, 10; 1st ch Buffalo, N Y, 50	60 00

SYNOD OF NEW YORK. <i>Pby. of Hudson.</i>	
Ladies of the Florida ch. N Y, to con. their pastor, Rev, Chas. Cummins, D D. an h. m.	50 00
<i>Pby. of New York.</i>	
Duane-st. ch. N Y, C. Beers, to con. James W. Alexander, Jr. h. m. 50; Jamaica ch. N. Y. 11 71; Hammond-st. ch, N Y, 18 56; Wallabout ch, N Y, 3 77; Chelsea ch, N Y, 105 41	189 45
SYNOD OF NEW JERSEY. <i>Pby. of Elizabethtown.</i>	
Connecticut Farms ch. N J	10 00
SYNOD OF PHILA. <i>Pby. of Phila.</i>	
Second Presb. ch. Phila. addl. Wm R Thomp-	

son, 10; Daniel Haddock, 2; M. Patterson, 5; Mrs E. Brown, 2; J. David, 10; George Linck, 5; Rev Dr Cuyler, 10; —, North Presb. ch. Phila. 170 17; Tenth Presb. ch. Phil. "A friend," 10; Central ch. Phila. F V Krug, 10; do. J Reakert, 3; A member of the Second Presb. ch. Phila. per Rev Dr Cuyler, 50; Fourth Presb. ch. Phila. 50; Sarah D Irvine, 1; miss. soc of the Ninth Presb. ch. Phila. quarterly coll. 23 43

Pby. of Carlisle.

Faxton Sab sch, Pa. 9; Big Spring cong. Pa. 1; John Stuart of Graceham, Md 5; Jaue Williams, Emmitsburg, 5; Jane N —, 1 50; Rev R S Grier, 5 50

Pby. of Huntingdon.

Presb. ch, Little Valley, Pa.

Pby. of Northumberland.

Danville cong. Pa

SYNOD OF OHIO. *Pby. of Hocking.*

Donation of Rev Nathaniel Cobb's family, Rev N Cobb, 1; Mrs Lucy Cobb, 1; Nathaniel Cobb, Jr. 1; John C. H. Cobb, 1; Lucy M. Cobb, 50 cts; Wm G Cobb, 25 cts; Martha Cobb, 25 cts

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Rock ch, Indiana

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Draft on Treas. of Pby.

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Presb. ch, Wilmington, N C

SYNOD OF GEORGIA. *Pby. of Georgia.*

St Augustine ch, Florida

MISCELLANEOUS.

Littleton Kirkpatrick, Esq. New Brunswick, N J, 100; Trustees of the General Assembly, pro rata dividend of the interest account, per M Newkirk, Esq. Treas. 454 47; Rock-away, N J, Gabriel Green, 1; "R. C." thro. Rev Dr Engles, 10

Total,

\$1721 53

CLOTHING.

From two ladies of Augusta, Ga. a bedquilt, value not given.

RECEIVED FOR THE CHURCH EXTENSION FUND,

IN FEB. 1847.

From Presb. ch. Wilmington, N. C. per Rev J O Stedman

Donation from two individuals in New-York, for a particular church in Indiana

Sixth Presb. ch. Phila. coll. per Mr John S Mc Mullin

Total,

\$272 00

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN FEBRAURY, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethany ch, (of which 30 30 by fem. ben. ass.) 61 42; Canonsburg ch, 26 79; do. Dr Breckenridge's children, 5

Pby. of Clarion.

Richland ch

Pby. of Blairsville.

Plum Creek ch, 10 26; Cross Roads ch, 11

SYNOD OF WHEELING. *Pby. of Washington.*

West Liberty ch, 23; West Alexander ch, 50; Lower Ten Mile ch, 15; Florence ch, 56;

Mill Creek ch, 15; Cove ch, 14; Three Springs ch, 8 45; East Buffalo ch, 10; West Union ch, 23 70

Pby. of St. Clairsville.

Mt. Pleasant ch

MISCELLANEOUS.

Mr Hanse Wilson, Steubenville, Ohio, 50; Mrs Hanse Wilson, do. 100

Total,

\$497 12

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN FEBRUARY, 1847.

Dr A Guy and lady, Cincinnati, in full of h. m.

Princeton, Ind

Covington, Ky. mo. con.

Ladies of 1st ch, do.

Ezra Howe

Boy living with do.

1st ch. Memphis, to sustain Rev. Mr. Marshall at Van Buren and Fort Smith, Arkansas, in full of \$200 subscribed

Lexington, Ind. Madison Pby.

Poplar Ridge, Ind. Madison Pby.

Mrs P H Pope, (1st ch. Louisville)

Burlington, Ky.

Henderson, Ky.

Cathies Creek, Tenn.

Bethel, Ky., West Lexington Pby.

Total, "

\$263 35

WM. GARVIN, Treasurer.

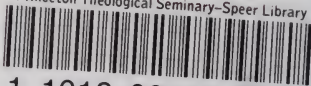
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